

Evangelical Christendom

"*Summa
Corpus
in Christo.*"

The Universal Week of Prayer

By

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A Broadcast Talk addressed to all
Christian People, everywhere.

October-December, 1942

For nearly a hundred years the first week in the new year has been dedicated by Christian people throughout the world as a Universal Week of Prayer. As the years have gone by the number of those taking part in it has grown enormously. Year by year the World's Evangelical Alliance issues the invitation and the daily subjects for prayer, and by now we have evidence of the mighty inspiration it brings to Christian people of all races and colours when they realise that they are joining their petitions with those of their fellow Christians everywhere.

Throughout the days of this Week, native Christians will be uniting in Prayer in China and Manchuria, in Japan and Korea, in Russia and Siberia, in India—yes, in India, that vast family of three hundred millions of people, speaking scores of different languages, mutually unintelligible, and with great varieties of religions, and in different stages of civilisation, where the Gospel of Christ is slowly breaking down the barriers of caste and permeating the life of the people. Then there is Africa, where in newer centres of missionary activity, Nigeria, Uganda, Tanganyika and Kenya, in the Luganda or Swahili languages, thousands will raise their voices during the Week of Prayer, in praise and prayer to the one God and Father of all. Then, think of Palestine and the Near East. Here there are Christians of different and diverse races, some of them bitterly persecuted for their faith and loyalty to Christ. They are enabled to realise the fellowship and sympathy of Western Christians by praying with them this week; and that is possible because we have translations of the subjects for prayer into Arabic, Armenian, Greek, Persian, Turkish and other languages. Think, too, of what this must mean to Christians in Germany, Italy, and occupied countries of Europe, and to prisoners of war, shut off through no fault of their own from outside fellowship, but one in spirit and common approach to the magnetic centre, where fellowship is realised and felt, and Prayer is heard, and answered.

The spiritual value of Prayer is not, of course, measured by the number of people who take part in it, or indeed by the number of words they use. But it is of the most vital urgency at a time like this that the Christian forces in the world should come to God as one united body in face of the threat to Christian truth and principle which fills the world at this time. General Smuts describes the present conflict as "one of the great religious wars of the world, part of the historic fight which is being fought out from age to age—the fight between light and darkness." When a great statesman speaks in this way, further emphasis is unnecessary. The issues which are being decided must affect for weal or for woe the true life of every citizen of every nation. It is not merely for ourselves that we pray and work and fight. With the men and women of all the liberty-loving nations we are in a real sense trustees of the world's soul, guardians of an inheritance which is one of God's greatest gifts to us, and apart from which life would hardly be worth living at all.

If we do really recognise *that* as the dominant issue in life to-day, standing above everything else like a great mountain stands above the valleys below, *then* Prayer be-

EVANGELICAL CHRISTENDOM

comes one of the essential things in our equipment. We simply cannot face an issue of that magnitude without the sense of constant dependence upon God. We cannot possibly face up to all those demands alone and unaided. We dare not trust in ourselves or in the material forces at our command. We are called upon in these days to do our very utmost in the way of planning and training, work and service, but if we stop there we stop just short of the vital point. If this is, as we believe it to be, a struggle to bring the world nearer to the road of God's will—a world of clean living, straight thinking, a world of kindness and honour and practical religion—then when we have done everything which lies within our powers we must present it all to God, asking Him to bless it and to bring it to good success, to cleanse us from everything which mars our life and work, and to use us for the fulfilment of His purpose. And if this great and varied human family does that and does it together, and with its heart in its prayers, who can possibly measure what the result may be? Of one thing we can be very certain—the kind of issues which are being decided to-day cannot in the nature of things be decided by material weapons alone. If we can use this Week set apart for Prayer to make a re-dedication of our own lives to Him, mighty things will become possible in the year which lies ahead of us.

There is another vital thing, too, which is deeply associated with the spirit of Prayer. *Prayer is a great uniting bond between men*, perhaps the greatest of all. If men and women can learn to pray together they can begin with some promise of success to plan and to work together. Our common dependence upon God must empty our hearts of the pride and the vainglory which divide men of different classes and nations from each other. In the presence of God we begin to see things in true perspective. Inevitably we think less of ourselves and of what our unaided powers can attain. And with equal certainty we are less inclined to think lightly and scornfully of the part which others have to play. *Prayer is a great uniting force*. We need that bond now, and we shall need it even more in the days to come. There will be gigantic problems to be solved, and the heaviest tasks will call for all that we have to give. If we are to be equal to the occasion when that day

dawns, a mighty spiritual power will be needed. Christianity teaches us that the day of spiritual power came to the first disciples when men of different races and tongues were "all together in one place" and in the spirit of confident expectation of what God would do for them and through them. The Universal Week of Prayer is a great opportunity for people of all races and languages to be "all together" in the same spirit of waiting upon God to-day, and who will deny that the same power which came to those first disciples will be given to those who seek His face to-day? There are tragic separations in the world of our time—frontiers are closed and guarded, men and women are shut into the territory where they happen to live, and even so their freedom of movement and association is severely restricted. There is deep loneliness weighing down upon the hearts of men, a sense of isolation and helplessness. The way of Prayer is the road to fellowship, the road away from loneliness. No frontiers with their armed guards can shut off from each other those whose hearts are united by Prayer, and perhaps it may well be that for the spiritual forces in the world, the Universal Week of Prayer may be the summons to a victory campaign over the forces of hatred and cruelty and evil. In our prayers during this Week we shall remember in a special way those upon whom the heaviest burden of all rests, the exiles, the persecuted, the men and women who live constantly under the reign of terror and fear. It will mean much to them to realise that our thoughts and prayers are with them, and that though we cannot grasp their hands in friendship, we can surround their hearts with the strength which Prayer brings.

The Week of Prayer enables fellowship in the highest service we can render to God, and comprehends not only East and West, but black and white, turning the clash of colour into spiritual affinity, and for the individual turning any sense of isolation or loneliness into realisation of fellowship with others in the presence of God.

Some will by now be asking, "What can I do to share this unique fellowship during the Universal Week of Prayer?" There are various replies to this enquiry. First, resolve to make this week a Week of Universal Prayer. It is not necessary to attend a church to do this; you can pray in private, in the home, wherever you are. How great

EVANGELICAL CHRISTENDOM

is the need for revival of Prayer in the home! If we really want the Christian faith and religion to occupy the vital place in our national life and the life of the people, that place must first be secured in our own hearts, and in our homes. Then, send for a copy of the universal topics for daily prayer during the Universal Week of Prayer, together with the letter of invitation. It is signed by the Archbishops of Canterbury and York, the Moderator of the Church of Scotland, the Moderator of the Free Church Federal Council, and other Christian leaders throughout the world, and addressed to "All who in every land and place call upon God in the Name of our Lord Jesus Christ." An illustrated

booklet, giving illustrations of some of the many languages and dialects into which the topics for Prayer are translated and printed will also be sent to you. (Address your application to The World's Evangelical Alliance, 19, Russell Square, London, W.C.1.)

Let our prayers then (during the Week of Prayer) rise to God from hearts which are confident in the victory of His purposes. Let us equip ourselves for the year which lies ahead of us, for its stern tasks and for its trials, so that we may face them all without fear or doubt, in the certainty that as God has been with us and blessed us, so He will lead us still and go with us on the further stretches of the road.

HOW TO ARRANGE LOCAL UNITED MEETINGS

The following suggestions concerning local arrangements for the observance of the Universal Week of Prayer reply to enquiries often received at Headquarters. If followed, the suggestions should lead to successful united meetings throughout the Week.

(1) The Week of Prayer, which is international and interdenominational, is annually observed throughout the first *complete* week (commencing with Sunday) of each new year. This arrangement is universal.

(2) It was originated by and has been organised under the auspices of the World's Evangelical Alliance for ninety-seven years without a break. It is specially requested that it may be stated on local announcements that the meetings are under the auspices of, or in concert with, the World's Evangelical Alliance.

(3) Commence local arrangements early. Do not leave them until December, when there is great pressure at Headquarters. Secure the interest and co-operation of all possible local Clergy, Ministers, and other Christian leaders.

(4) Reserve a suitable Hall or other meeting centre where Christians of all Churches can meet as one Body in Christ Jesus for united Prayer and Intercession. In some places local Church unity enables the meetings to be arranged in the Churches, there being interchange of pulpits and a united Communion Service.

(5) Order sufficient copies of the localised (smaller) edition of the topics for Prayer (one page is left blank for announcements of local meetings) to enable their distribution

in Churches on the Sunday preceding the weekday meetings. They are supplied under cost for this purpose. This plan enables those attending the united meetings to come prepared intelligently to take part in Prayer as opportunity is given. Those unable to attend the meetings will, possessing the daily topics for Prayer, be enabled to use them at home (the use of the topics is suggested in private, and family Prayer).

(6) All successful meetings depend upon wide publicity and thorough organisation.

(7) The meetings, as a rule, should not exceed one hour, commencing and ending punctually. The main duty of the Chairman should be to encourage short, pointed petitions, following the daily topics for Prayer, which should be indicated to the Meeting. The largest possible amount of time should be spent in Prayer. If there is an address it should be strictly limited to ten or fifteen minutes, and bear upon the universal subject for the day.

(8) Let everything be hearty. Choose bright and suitable hymns.

(9) In the matter of local expenses, thank-offerings to defray these are usually taken (retiring collections are suggested), a suitable announcement concerning expenses being made at each meeting. It is specially asked that any balance from these gifts may be allocated and forwarded to the World's Evangelical Alliance.

All communications should be addressed to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

Headquarters Notes

This issue of EVANGELICAL CHRISTENDOM goes to press as we enter upon the fourth year of a world war. It is cause for thanksgiving that in spite of all the anxieties which faced us in September, 1939, and the complications which the past three years have entailed upon editor and printers alike, it has been possible to continue the magazine. Appreciations of its contents (making glad the heart of the editor!) have come and continue to come from widely-separated parts of the globe. They have come from missionaries on the field, from leaders of Christian life and work in Canada, America; and we still send no less than one thousand copies per issue to Scotland, receiving from time to time helpful acknowledgments of the mission and message of the magazine. We shall publish (as in 1942) a quarterly issue during 1943. We ask the continued prayers of readers in the responsible task of co-ordinating, thinking and acting in Truth and Love so as to maintain "things essential," in the spirit of liberty and charity, on the basis of "unum corpus sumus in Christo."

The Future of European Protestantism. It must be evident to all who read the newspapers that the Churches of the great Continent of Europe, oppressed, perplexed and persecuted, are bravely standing for their spiritual liberties, and what we do not know we can imagine as regards their continuous prayers to God for the day of deliverance from bondage and brigandage. We can speak of groups in some countries which are greatly helped by the knowledge that the prayers of Christians in Great Britain are joined to theirs—to the one God and Father of all. When the war is over the Continental Churches will look to us to help them in their task of reconstruction, and we must be prepared, with means as well as with messengers. On this account we draw attention to the article appearing in this issue on the subject of the W.E.A., and the future of European Protestantism. We ask that this article may be read in the light of the personal appeal which will be found on page 2 of our cover.

The Day of National Prayer. As we have remarked elsewhere, it was a real Day of Prayer—a week-day, and, as reports evidence, a day of serious thought and intent. We thank those who have written acknowledging the efforts of the Alliance which resulted so successfully in the obtaining (for the first time) a week-day of National Prayer. One of these letters is quoted below, explained by two letters from the General Secretary of the Alliance which were included in *The Times* on August 24th and September 2nd, as follows:—

The Day of Prayer

To the Editor of *The Times*.

Sir,—In August, 1918, when a week-day of

National Prayer was appointed, the Prime Minister invited members of both Houses of Parliament to attend a service, I believe in the adjoining church of St. Margaret's. It would encourage all if Mr. Churchill could see his way to make a similar arrangement in respect of September 3rd, and I have reason to know this suggestion is favoured by many representatives of Church and State.

Yours faithfully,

H. M. Gooch.

19, Russell Square, W.C.1, Aug. 21st.

Prayer in the Home

Mr. H. M. Gooch, general secretary of the World's Evangelical Alliance, writes:—

The Archbishop of York has made the important suggestion that the Day of National Prayer should be observed where possible by opportunities for open-air services and other arrangements which will suggest themselves so as to ensure the interest of workers, and even "the man in the street." This leads me to ask that you will permit me with your help to impress upon clergy and ministers and all alike the importance of family worship—prayer in the home—on September 3rd. The Day of National Prayer affords under God a great opportunity to impress upon our people the fact that piety begins at home, and that prayer in the home is the best of all means to give the Christian religion a vital place in our national life.

Ottery St. Mary, Devon.

August 25th, 1942.

Dear Sir,—Your letter to *The Times* of August 24th is undoubtedly an echo of the wish in many hearts in England to-day. We do feel that, as in August, 1918, when the Prime Minister and the Cabinet adjourned for prayer, this public gesture, acknowledging the nation's dependence upon God, might well be the turning point of the war.

May I quote from a newspaper cutting which I have had by me during the intervening years? "A message came through from Sir Douglas Haig saying, 'We have our backs to the wall.' The War Cabinet received the news in silence. Then a member said, 'Well, it has come to this now. It is Heaven help us.' The Prime Minister said, 'Yes, that is just where we are; it is Heaven help us; so let us ask Heaven.' Probably for the first time in British history a War Cabinet meeting was turned into a prayer meeting."—(Rev. Samuel Chadwick.)

It is not generally realised, I believe, that nations are represented by their governments, fall or rise, according to their public attitude towards faith in a living God. Thousands individually have this faith, but unless the representative government publicly acknowledges it,

EVANGELICAL CHRISTENDOM

can we claim the intervention of God on our behalf.

Yours sincerely,

Readers will be aware that the Prime Minister, with members of the Cabinet, and other members of both Houses of Parliament, were present at the special service in Westminster Abbey on the Day of National Prayer, September 3rd.

Mansion House Meeting. Through the invitation of the Lord Mayor of London, who will preside, a family gathering, announced as a "Citizens' Meeting for Prayer," will take place at the Mansion House on Monday, October 5th, at 12.30 p.m. Among those taking part in this meeting will be the Rt. Hon. Lord Hankey, the Rev. Sir Charles Bentinck, the Lord Mayor's Chaplain, Mr. McAdam Eccles, Mr. A. S. Clark, Rev. W. E. S. Holland, Rev. W. H. Aldis, and the General Secretary.

The Central Hall Meetings. The monthly meetings at the Central Hall (Large Hall) will be continued (p.v.) throughout the winter months, and will take place (as last winter) from 12.30—1.15 p.m. (please note the change of hour), on the FIRST Wednesday of each month, November to March inclusive. It is possible for readers to do much to help to make these central gatherings for National Prayer more widely known. If you cannot come yourself, please write to friends within reach of the Central Hall, London, who might be able to attend. The meetings are also a lunch hour claim upon the workers in the Metropolis, who can arrange to come if only for a part of the time. Do let us all do what we can to help this piece of genuine work of national interest. Fasting was a feature of the Christian life of the early Church. Why should it be strange or impossible in days when the life and work of the Church is as much in danger as it was in apostolic days? We do not suggest that prayer should be superimposed on hunger, although even hunger and want can wait upon contact with God. In any case 12 noon is a more convenient time to obtain necessary food in London than a later hour, and the Central Hall meetings do not commence until 12.30 p.m. How difficult to escape the urge to be present!

The August and September Meetings. As we write these pages a letter comes from India, from Major W. P. Hares, who says how greatly he looks forward to the reports of the monthly Central Hall meetings. We therefore continue the practice of including brief reports of the gatherings, specially written by our own reporter.

August Meeting

"Grant that the very times through which we are passing may be sanctified to our people, and used by them that they may be the means of bringing them to an acknowledgment of Thee. Grant to us a spirit of penitence for all

past failure, and a clear understanding of Thy will and purpose for us. Grant to Thy Church a fresh anointing of evangelistic power, that Thy people may go out and witness for Thee." This petition formed the burden of prayer offered at the gathering held in the Central Hall, Westminster, on Wednesday evening, August 5th. In addition to the Rev. John Bates, who thus interceded with God on behalf of all present, there were present Dr. Harold A. Moody, Major H. B. Clarke, Mr. W. Charles Waymouth, while Mr. Martyn Gooch (General Secretary of the Alliance) read the 20th Psalm, in which we were reminded of those who put "their trust in chariots, and in horses." But only those who "remember the name of the Lord their God," are resting upon a firm foundation in these days, when so many things are being shaken.

A warm welcome was given on this occasion to Sir F. Graeme Tyrrell, Chairman of the British and Foreign Bible Society, who presided, and, as Mr. Gooch said, "we are always glad to have associations with the Bible Society." The Chairman, in the course of his address, repeated a story told by Gen. Sir William Dobbie (late Governor of Malta) at a meeting which he was addressing. General Dobbie was sent out to Palestine as General Officer in Command at a time when the state of the country was a matter of serious concern to our Government. There were two imminent dangers, one of very serious internal disturbance between the Jews and the Arabs; and the other the possibility of invasion by hostile Arab forces from outside. And when General Dobbie arrived in Palestine he had only sufficient troops to cope with one of these contingencies; and he had to decide how he would dispose of the available forces. He decided that the most important thing was so to dispose his troops that he could maintain order in the country. When he had made his dispositions accordingly he got a report that an Arab force from Transjordan had crossed the border and was making for Gaza, which was undefended. General Dobbie went to his room, and threw himself on his knees, and his prayer was somewhat to this effect: "Almighty God, I have done all that I can. The matter is now in your hands." "Now that is the point of the story for my purpose," said the Chairman, "but for the sake of those who have not heard the end of the story, I will give it to you." A later report received by General Dobbie was that the Arab forces had turned aside from Gaza, and was heading north for Jerusalem, and before they could do any material damage reinforcements were flown from Egypt, and General Dobbie had the situation in hand.

Now the moral of that story for us is obvious. We cannot ask for God's help unless we have done all that we can, unless we have done and are doing our part as God gives us to see it. What matters is that we may discover the

EVANGELICAL CHRISTENDOM

will of God for us, and for the world, and that we as individuals, and as a nation, may order our lives, and direct our policies by the light of God's truth, and in accordance with His will. In other words prayer and dedication are inseparable, though their order is really the reverse of the order in which I have just mentioned them. Dedication is the essential prerequisite of prayer.

Sir Graeme Tyrrell concluded: In *The Times* to-day I saw in two places words that seem to me to emphasise that point. One was a quotation from Archbishop Temple, in which he said: "No one who believes in God can doubt that the urgent need is that we should, as a nation, deepen our sense of dependency upon God, and the dedication of ourselves to Him, and to the service of His purpose." The other passage that I would refer to was in the leading article on the Day of National Prayer and Dedication, in which the writer said: "God's blessing can only be rightly invoked by those who take for their sure aim the doing of God's will." When we pray to God about the war, and about the needs of the world to-day, let us never forget that it is only the dedication of ourselves to the service of His purpose, and the desire that His will should prevail for the world, that will make our prayers effective.

September Meeting

The meeting on Wednesday evening, Septem-

ber 2nd, took place on the eve of the National Day of Prayer. By the time the meeting was timed to commence the area of the hall and the front gallery were filled. Lt.-Gen. Sir William Dobbie, G.C.M.G., lately Governor-General of Malta, presided. In speaking, it was the power of a simple Christian testimony that moved all present, and nothing else was offered. (The full address will be found on later pages.) Unity in prayer was also, as always, a marked feature of the meeting, for just to glance at the platform was to realise that the Alliance always succeeds in bringing together leaders of most of the denominations, there being many on the platform, some of whom took part in prayer. Among these were Group Capt. P. Wiseman, the Rev. T. W. Isherwood (C.M.S.), the Rev. T. C. Baird (Asst. Minister, Central Hall), the Rev. J. A. Patten (B. and F.B.S.), and the Rev. H. W. Thomas (Tunbridge Wells). Mr. Martyn Gooch read the Scripture portion from the ninth chapter of the Book of Daniel.

Deputation. The General Secretary is addressing the Clergy, Ministers and others at Eastbourne as we write. This meeting, kindly arranged by the Rev. S. M. Warner, M.A., Vicar of Holy Trinity Church, Eastbourne, illustrates what can be done in other places and at a time when the call to unity and co-operation is so urgent. If friends will communicate with the General Secretary every effort will be made to provide a suitable deputation.

Evangelicals and Religious Liberty

In view of recent statements on religious freedom, including notable utterances of the President of the United States of America and the Prime Minister of Great Britain, and having regard to a measure of co-operation with the Roman Catholic Church, agreed upon by certain bodies representing the Church of England and the Free Churches, the Council of the World's Evangelical Alliance has authorised for publication the following:—

"The Council of the World's Evangelical Alliance, which includes in its constitutional aims and objects the maintenance of religious freedom, holds that such freedom includes liberty of conscience, worship and witness, and the freedom of any group of Christians made competent by their evangelical experience of God in Christ and the guidance of the Holy Spirit, to order their forms of worship and to offer public or private witness without external constraint, whether by the State or by any form of ecclesiastical influence or interference.

"The Council is steadfastly opposed to

any encroachment by any power whatever upon civil and religious liberty either in this country or elsewhere. It cannot, therefore, refrain from expressing the deep concern with which it observes the persistent efforts of representatives of the Roman Catholic Church to extend the political influence and power of the Papal Hierarchy in this country. All history endorses the conclusion that the predominance of Romanism is incompatible with the existence of any other form of Christian faith and worship. The policy of political expediency, as pursued by the Roman Catholic Church, is directed against freedom of worship, witness, and religious education on the part of other Christian Churches. Such a policy has in the past resulted in the persecution of Christians outside the Church of Rome. It has never been renounced by the Vatican, and wherever effectively applied has been destructive of the rights of conscience and of religious freedom. The effect of the recent applications of this policy in Abyssinia,

EVANGELICAL CHRISTENDOM

Spain, Albania and Greece has been to alienate masses of people from the true Gospel and Church of Christ.

"All personal hostility or unkindness towards Roman Catholics the Council disavows and disclaims. It entertains, however, an unconquerable aversion to the Papal system, not only upon the ground already declared, but upon the additional ground that it is subversive of fundamental doctrines of the Gospel of Christ and perilous to the salvation of men.

"The Council re-affirms its sincere faith in the Scriptural principles of the Protestant Reformation, in defence and affirmation of which so many martyrs willingly laid down their lives, and takes occasion, at this time, to express its strong conviction that the public exposition and advocacy of these principles is essential to the successful issue of the controversy in which all Protestants are necessarily involved with Rome.

"To these principles Rome has ever placed itself in determined and deadly opposition. It robs the common people of the right of private judgment in the interpretation of the Bible; it maintains the co-ordinate authority of tradition with the Divinely inspired Word of God; it pretends to make in the Mass a constant repetition of the sacrifice of Christ; it degrades the glorified Son of God by associating with Him—the One

Mediator between God and man—the Virgin Mary and other intercessors; it asserts the meritorious and justifying quality of good works. In addition, it teaches numerous other doctrines which are in contradiction, some with common sense, and all with the Word of God, the necessary effect of such teaching being to pervert the reason, to vitiate the conscience, to corrupt the virtue of mankind, and eventually to drive multitudes in recoil from superstition, to utter scepticism concerning morality and religion.

"It is notorious that through Papal Decrees, notably the Decree 'ne Temere,' Rome seeks to override the civil laws and liberties of this country, declaring illegal, and the offspring thereof illegitimate, all marriages between Protestants and Roman Catholics celebrated otherwise than in accordance with Roman rites and accompanied by vows in violation of Protestant liberties.

"The Council, in making this declaration, re-affirms its purpose in accordance with a fundamental principle of the World's Evangelical Alliance to continue to further in every way the unity of Christendom on the basis of Truth and Love, but in the same spirit of charity would warn all in this country or elsewhere of the grave perils involved in seeking, through local organisations or wider movements, co-operation with an unreformed Roman Catholic Church."

Common Prayer

"Ye also, helping together by Prayer."

"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

LET us all thank God that He will give us His strength to carry on; and that His Presence is salvation.

For the assurance that "in quietness and confidence shall be your strength," and for the experience of its truth.

For issues from the Day of National Prayer, and the growing nation-wide realisation that victory must depend upon the whole armour of God.

LET US PRAY—

THAT in the personal call to service, to young and old alike, all who serve may learn to pray, and give, and go.

That in directing attention to the need for national repentance, God's ministers and messengers may faithfully and fearlessly proclaim that the way of forgiveness and access to God is through the Atonement—"It is the Blood which maketh atonement for the soul."

That liberty of conscience and worship may be established for all men; and that all forms of intolerance may be overthrown.

That as we enter upon another year of war we may strive more earnestly for the victory that overcometh the world, even our faith.

Continued prayer is asked for those, at home and overseas, engaged in the manifold work of the World's Evangelical Alliance, especially those at Headquarters in London. "Brethren, pray for us."

The Future of European Protestantism

THE cause of the Protestant Churches as a whole in relation to freedom of conscience and worship, and the furtherance of the work of evangelisation, is a primary concern of the World's Evangelical Alliance. It has for nearly a century laboured to help, under all circumstances, persecuted Christians, refugees, and those of all nationalities unable to help themselves, yet being members of the one Church of Jesus Christ.

One of the earliest exploits of the Evangelical Alliance (as far back as 1858) was the organisation of a deputation of the Protestants of nine European States to visit Spain and plead for the mitigation of the nine years' sentence passed on Manuel Matamoros. Matamoros was a young Spanish officer converted in 1858. He became the centre of an evangelical movement in Spain which spread through many of the larger towns in the south. The sentence was commuted to one of exile for eight years. Since then the Alliance has maintained a close connection with Spain and Portugal, and has done much to help the cause of Protestant Churches in the Peninsula. The outlook to-day in Spain is gloomy. The Roman Catholic Church has been reinstated in dictatorial power, and religious toleration for the Protestant minority is no longer enjoyed. The schools have been closed, and most of the former pastors are in exile. The Bible is not allowed to be imported and the depots at Madrid and Barcelona can only sell over the counter. Colporteurs are not allowed to work.

The promise of religious liberty made on behalf of General Franco by the Duke of Alba to a deputation of the World's Evangelical Alliance (in London) has not yet been implemented. The Evangelical Church in Spain is strongly determined to carry on, and where Churches are closed the members are meeting in each others' houses. For the present foreign missionaries are excluded.

Another strong centre of Evangelical Alliance influence is Portugal, where under the able direction of the Rev. Eduardo Moreira a useful work of co-operation is going forward with special reference to the activities of foreign missions in Portuguese colonies. The Portuguese Evangelical Alliance has sent its first missionary to the Cape Verde Islands, but stands badly in need of financial

help in carrying out its plans. The work of the Evangelical Churches is very hopeful. There are between 3,000 and 4,000 communicants, but the population as a whole is indifferent and no really indigenous movement is yet in evidence.

The difficulties of the Evangelical Church in many parts of Europe to-day are very serious. For the most part struggling minority communities, they are subject to increasing disabilities and even threatened extinction. The stronger churches have banded themselves together to help the weaker churches and the Evangelical Alliance is always on the alert to defend religious liberty, and to render aid whenever necessary.

It is the desire and intention of the Evangelical Alliance to continue to help those who cannot help themselves.

The World's Evangelical Alliance has organised help as and where possible for those minority churches. The total amount raised, however, has been quite inadequate. After the War the need for our help will be outstanding. The need of evangelical refugees has been prominently kept to the front—Spanish, Armenians, Czechs, Jews, Poles and others—must be the occasion of a great joint effort. The situation as we write is far from reassuring, and support by prayer and gifts is earnestly sought.

The World's Evangelical Alliance has long been active in seeking to strengthen the Evangelical Church in Poland. Delegations have been sent and money contributed in time of emergency, and always a sympathetic relationship maintained with the struggling Churches. The visit before the outbreak of War of the General Secretary of the Alliance, Mr. H. M. Gooch, accompanied by Bishop Taylor Smith and Rev. J. Chalmers Lyon will be remembered. The evangelistic opportunities which opened out in Poland were striking, but for the moment that, too, has come to an end. The disaster which has overtaken the life of the Protestant Churches of Poland cannot be overstated. Again the World's Evangelical Alliance has shown itself both active and responsible through the opening of a Polish Protestant Relief Fund.

The Alliance has always taken great in-

EVANGELICAL CHRISTENDOM

terest in the Protestant communities of the Baltic States and Finland. An effort to place at least a Gospel in every home in Finland revealed a distressing condition of ignorance in the rural areas.

In many ways the Czechoslovakian Church was in a key position in the cause of Continental Protestantism, and that for the present has been terribly crippled. The Czech National Church which broke away from Rome after the last war, although not definitely Protestant was well on the way to becoming so; all its theological students were being trained in the Protestant College. The Lutheran, Reformed and Czech Brethren churches numbered three-quarters of a million even after the loss of one-third of their territory. These two groups made up 15 per cent. of the population. Their difficulties, however, have been accumulating, and as they were the strongest advocates of democratic freedom they must be passing to-day through indescribable suffering.

The Evangelical Alliance has rendered great services to the Protestants of Bohemia, and later to the Czechoslovakian Protestant Churches. Its Czech Protestant Relief Fund remains open. The Alliance looks forward to the restoration of the Czech nation, and is seeking to sympathise in every possible way with the Czech Protestants.

Half the population of Germany is nominally Protestant. Enough is known about the struggle within the German Evangelical Churches for most to realise that it is a struggle to retain on the part of a distressing small minority the essence of the Gospel from complete eclipse. The struggle is not only a material one, not merely a question of funds, salaries, pensions or property, but essentially a spiritual one to maintain the headship of Christ over His Church. As one Confessional Pastor has said: "We are waging the same fight as your Covenanters fought against State domination, and we will also have to shed our blood."

The Reformed and Lutheran Churches of Hungary form over one-quarter of the population. It is not usually recognised that Protestantism is a strong force in Hungary, in which the Hungarian Evangelical Alliance plays an important part.

While Rumania is mainly Orthodox, the Protestants number 1,200,000, which is equal to the number of Roman Catholics. Political

fears lead to repression of religious liberties and much persecution in rural areas. The position in Rumania is not a happy one. The four small Protestant groups in Bulgaria do not exceed 8,000, the country being predominantly Orthodox. Orthodox and Roman Catholics comprise most of the population in about equal strength in Yugoslavia. There is a great deal of tension in the whole religious situation. The World's Evangelical Alliance has always been active on behalf of the maintenance in Rumania of liberty of conscience and worship.

In Albania, Moslems, Roman Catholics and Orthodox make up the population. There has been only one evangelical school in Albania. In Greece the small Evangelical Church of 3,000 gets but little help from the outside and has difficulty in maintaining itself. At the time of writing Greek Evangelicals are shut off from the outside world, and a fund to help them as soon as possible is being raised. The Greek Evangelical Churches have always been a special interest and concern of the Evangelical Alliance.

We have not referred to the Protestants of Italy. It is not too much to say they are threatened with extinction. The Waldensian Church has a long history, and is recognised by the State but not allowed to conduct any "propaganda." The interpretation of religious liberty is still in question and the position of the "admitted" churches is not clear. If even "admitted" churches may not add to their membership by baptism it is difficult to see how they can maintain themselves.

The position of the Evangelical Churches, therefore, in all these European countries where they are in the minority is becoming more and more difficult. It is surprising how little there is of the spirit of toleration between Church and Church, and Church and State. It would seem that the clock is being put back. The cause of liberty of conscience and freedom of worship is everywhere in danger. If ever there was a time when the World's Evangelical Alliance was called to help Continental Protestantism that time is now. The General Secretary of the Alliance, Mr. H. Martyn Gooch, M.B.E., will be glad to hear from all able to assist the work either by gift or in other ways. Communications should be addressed to: Alliance House, 19, Russell Square, London, W.C.1.
A.M.

GOD AND THE WAR

Need of a National Change of Heart

By Lt.-General Sir William G. Dobbie, G.C.M.G.

I FEEL it to be a very great responsibility to be standing here this evening in front of you, and speaking to you, seeking to set the tone to this great and important gathering. I am very conscious of my own weakness and unworthiness for this task: and I want at the outset of my remarks to read you two verses from the Book of Daniel: (9. 18, 19.) "O my God, incline Thine ear, and hear: open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear: O Lord, forgive: O Lord, hearken and do: defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."

"O Lord, hear. O Lord, forgive . . . for we do not present our supplications before thee for our righteousness"—not even because the cause which has been committed to us is outstandingly righteous either. Many of us are, perhaps, troubled and puzzled by certain questions which are bound to arise in our minds on an occasion like this, at the time of the National Day of Prayer. Three years have gone since War was declared: three years of untold trouble, and sorrow, and misery to the whole world: and the War goes on: and we are troubled very naturally, perhaps, by certain questions which arise in our minds. I am going to try and mention those questions to see if we can answer them.

One question is—Can God deliver? Well, we know the answer to that, don't we? We know that He can. We have seen His delivering hand at work many times over during this War in a most marked way that leaves us in no doubt at all. We saw it in a very marked way also in the last war. Go back in thought to the last war. It was a very remarkable thing to see the way that God, for the four years of that war, withheld success from us. On many occasions we were within an ace of success, but we did not get it until the end. And, on other occasions, we were within an ace of disaster, but God delivered us. It looked as if He were withholding

success until we, as a nation, approached Him in the right way, and acknowledged our need of Him; and we did that for the first time, by order of the Government, on the 4th day of August, 1918: and after that everything went successfully: there was no looking back: things were far more successful than most of us ventured to think, or dared to hope at that time. God did intervene, and God did deliver us when we acknowledged our need of Him, as we did on that 4th day of August, 1918. So the answer to that first question, Can God deliver? is, He most certainly can, because we have seen Him doing it, and history is full of instances which are recorded for our encouragement and learning, that God can and does deliver those who put their trust in Him.

The next question is this: If that is so, then why does not God give us the deliverance we are so much longing for, and praying for? There have been gatherings like this in this Hall every month since the War started, in which prayer has been made to God that in His great mercy He would intervene, and help us, and give us the victory. We are sure that our cause is definitely a righteous one. The War was forced upon us: we did not choose it for any purpose of our own: it was thrust upon us: and we know that ours is a righteous cause. There can be no doubt about that. We are puzzled, also, as to why God allows those who are our enemies so flagrantly to defy Him, as they do. We wonder why He allows that: why He does not strike them down. All these things puzzle us. We Christian people who have been praying for so long, we know that our cause is righteous, and that our enemies have been flaunting defiance in the face of Almighty God, and we ask the question, Why does not God grant us deliverance? But don't you think that War, like other judgments of God, are sent, or are allowed, in order to teach us something which we cannot, or will not learn in any other way? I, personally, am convinced that God is speaking to us through this War in order to bring us to a proper attitude of mind towards Him

EVANGELICAL CHRISTENDOM

—to bring us as a nation to a right attitude of mind towards Him—and, remember, that the nation is made up of individuals. Our attitude, as a nation, towards God has not been God-honouring. God is not put in His right place: and God is speaking to us by means of these troubles that He has allowed to come to us, and He is speaking to us loudly and clearly to adjust, and to put right our attitude towards Him. We are ignoring Him: we are indifferent to Him. We think that we can, by our own efforts, win the victory. But we cannot do so. One sees posters pasted up on the hoardings, and one hears the slogans—"Your determination: Your endurance: Your courage: Your efforts—will win us the victory." That is only partially true. These things are, of course, needed, but the thing which matters more than anything else is a realisation of the fact that victory is the gift of Almighty God, Who alone is the Arbiter in human affairs. We have got to learn that lesson as a nation: and I believe that God is trying to get us to learn it, in His great mercy.

He has from time to time, during this War, given us wonderful and signal deliverances: we have thought about them—at the time of the evacuation of our troops from the Continent in the early summer of 1940, and at the time of the Battle of Britain later on, and on other occasions. He has delivered us from disaster, and yet He has, so far, withheld success from us. He is seeking from us that we should alter our attitude towards Him, as a nation, and put Him in His rightful place. It is not enough, as some people might think, on these special Days of Prayer that are called from time to time when the situation is difficult, it is not enough just to turn to God, and to implore Him to help us because of our great anxieties and preplexities. That is a sort of "emergency religion" as I have heard it called. That is not what God is looking for. He is looking for a change of heart, a change of mind towards Him, so that He may be able to give us the blessings which He is longing to give. It is not just the case of an "emergency religion" when we find ourselves in difficulties. We need a change of heart. It is not a case of turning to God in a patronising way to come and help us. He is calling upon us as a nation to change our attitude of mind and heart towards Him. The literal meaning of

the Greek word in the New Testament translated repentance is "Change of mind" and God is calling us to repentance.

I was very much struck when I was reading this passage the other day how Daniel, who was a godly man if anyone was, how he felt it necessary to repent also. This is what he says: "While I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God. It does not do for us to think how that the rest of the people need to repent. What about you and me? We have got to take our share of responsibility for the national attitude toward God. If we had been more faithful, and if we had followed Him more closely, the attitude of the nation toward God might have been different. We cannot get out of that responsibility. We, as Christian people, must confess our sins, just as the nation confesses its national sins. And until we do so we are hindering God from giving us the blessing which I believe He is longing to give. We are doing a very great disservice to our country—for by our individual and national indifference toward God, He is being hindered from giving us the victory for which we long.

Well, now, God is speaking to us, and I think the burden of our prayer ought to be, not so much that He will give us the victory, but that rather He will enable us as a people to remove the obstacles which are in the way of His granting the blessings which He longs to give us. It rests with us: it rests with our nation to turn to Him, and to acknowledge its need of Him: to acknowledge that we cannot succeed apart from His help. And even if we did win the War, if our attitude toward Him was not right, we would make an awful mess of the Peace. We want to acknowledge not only our national sins, but our personal sins, and to turn from them in repentance. If we do that, I believe that God will in a most wonderful and striking way intervene, and grant us His blessing. May God help our nation at this solemn time to hear His voice speaking to the people, and to hearken, and obey, so that we may carry out the task which He has committed unto us.

* Address given in the Central Hall, Westminster, on the eve of the Day of National Prayer, Sept. 3rd, under the auspices of the World's Evangelical Alliance.

UNUM CORPUS SUMUS IN CHRISTO

WORLD'S EVANGELICAL ALLIANCE.

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1943.

Sunday, January 3rd, to Sunday, January 10th, 1943
(INCLUSIVE)

FOREWORD.

Will Christian leaders and workers everywhere please **MAKE ARRANGEMENTS EARLY** to bring Christians together daily for **UNITED PRAYER**, during the Week of Prayer, and to circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 3rd, and Sunday, January 10th, on the texts suggested for this purpose (see page 3). They are also asked to urge their congregations to make use of the topics for prayer at Family Prayers, and in personal and private Prayer; also to attend the local united Meetings arranged during the Universal Week of Prayer.

Please forward a brief report of Meetings held, and any significant results, to the General Secretary, **WORLD'S EVANGELICAL ALLIANCE** (British Organisation), 19, Russell Square, London, W.C.1.

To all who in every country and place call upon God in the Name of our Lord Jesus Christ.

BROTHERS AND SISTERS IN CHRIST JESUS,

We send you greetings in the Name of our common Lord, and at the same time invite you to join again in setting apart the first complete week of a New Year (Sunday, January 3rd-10th, 1943), as a united Week of Prayer.

In days when destructive and demonic forces have been let loose in the world, all Christian people must unite in Prayer that the vitalising and redeeming forces of the Gospel of Christ Jesus may be given free course. There is no way in which we can render greater service to this needy and stricken world. Justice, fair-dealing, and honour between the nations will not return automatically to mankind. There will have to be much agony of spirit, much wrestling, much Prayer.

The Universal Week of Prayer in the New Year will fall at a time of special need and special opportunity. Therefore

**"Let us kneel before the Lord our Maker,
For He is our God, and we are the people
Of His pasture, and the sheep of His Hand."**

The topics suggested for united Prayer indicate some of the outstanding features of the Church and the world at this time, and we plead for their widest circulation and use, on the ground that they bring the children of God, in all parts of the world, into unison of Prayer and intercession.

In arranging during this Week for united Prayer in our homes and families, in Prayer Meeting groups, and in the public worship of the House of God, let there be thought and care. Let loyalty to the Lord Jesus Christ as Son of God, Saviour of men, and Lord of life and power be our supreme spring of action. Let us encourage Prayer that is definite, spontaneous, importunate, practical, as those who believe that Prayer works wonderful changes.

We ask that this invitation be read in Congregations on Sunday, January 3rd.

We are, Your fellow-servants in Christ Jesus,

WILLIAM CANTUAR, Archbishop of Canterbury.
C. W. S. TAYLOR, Moderator of the General Assembly of the Church of Scotland.
CYRIL EDOR, Archbishop of York.
C. A. CAMBRIDGE, Archbishop of Wales.
ARTHUR DUBLIN, Archbishop of Dublin.
ALWYN DUNELM, Bishop of Durham.
MERVYN WINTON, Bishop of Winchester.
FREDERIC L. DEAN, Bishop of Aberdeen and Orkney.
E. W. BRAMINGHAM, Bishop of Birmingham.
ALFRED BRADFORD, Bishop of Bradford.
KENNETH BRIDCHIN, Bishop of Brechin.
C. S. BRISTOL, Bishop of Bristol.
HERBERT CARLISLE, Bishop of Carlisle.
HENRY CHILCHESTER, Bishop of Chichester.
DOUGLAS COCHRAN, Bishop of Chester.
GEORGE COCHRAN, Bishop of Chichester.
JAS. CLOUGH, Bishop of Clough.
ROBERT JONES, Bishop of Cork, Cloyne and Ross.
JOHN DERRY, Bishop of Derry.
J. IRVING DERRY, Bishop of Derry and Raphoe.
EDWARD ELY, Bishop of Ely.
CHARLES FRY, Bishop of Exeter.
JOHN GLASGOW & GALLOWAY, Bishop of Glasgow and Galloway.
A. C. GLOUCESTER, Bishop of Gloucester.
JOHN GUILDFORD, Bishop of Guildford.
RICHARD HAREFORD, Bishop of Hereford.
EDWARD KILMORE, Bishop of Kilmore, Elphin, and Ardagh.
G. VERNON LEXINGTON, Bishop of Leicester.
EDWARD LICHFIELD, Bishop of Lichfield.
ALBERT LIVERPOOL, Bishop of Liverpool.
GUY MANCHESTER, Bishop of Manchester.
WILLIAM MEATH, Bishop of Meath.
A. E. MONMOUTH, Bishop of Monmouth.
PERCY NORWICH, Bishop of Norwich.
CLAUDE PETERBURGH, Bishop of Peterborough.
W. L. PORTSMOUTH, Bishop of Portsmouth.

GEOFFREY RIPON, Bishop of Ripon.
CHRISTOPHER ROFFEN, Bishop of Rochester.
W. T. ST. ASAPH, Bishop of St. Asaph.
D. L. S. DAVID'S, Bishop of St. David's.
R. ST. HILL & IPSWICH, Bishop of St. Edmundsbury and Ipswich.
NEVILLE SARUM, Bishop of Salisbury.
LESLIE SHEFFIELD, Bishop of Sheffield.
WILLIAM SOMER & MAN, Bishop of Sodor and Man.
F. R. SOUTHWELL, Bishop of Southwell.
EDWARD SWANSEA & BRIDGON, Bishop of Swansea and Brecon.
JOHN W. TUAM, Bishop of Tuam, Kells and Achery.
CAMPBELL WAKEFIELD, Bishop of Wakefield.
WILLIAM WORCESTER, Bishop of Worcester.
J. CHALMERS LYON, Moderator of the Assembly, Presbyterian Church of England.
CLWYD, Moderator of the Presbyterian Church of Wales.
W. J. NOBLE, President of the Methodist Conference, and General Secretary Methodist Missionary Society.
E. L. PARRY, Chairman of Congregational Union of England and Wales.
B. GREY GRIFFITH, President, Baptist Union of Great Britain and Ireland.
W. M. KENNEDY, Moderator of the Presbyterian Church in Ireland.
G. H. SHAW, Presiding Bishop of the Methodist Church in England.
RICHARD JONES, President of the Welsh Methodist Assembly.
J. OLIVER STEPHENS, President of the Union of Welsh Independents.
ERIC LAND, President of the Fellowship of Independent Evangelical Churches.
J. B. WHALE, Moderator of the Federal Council of Evangelical Free Churches.
GEO. C. CARPENTER, General, Salvation Army.
A. H. WILKINSON, Secretary, British & Foreign Bible Society.
JOHN R. TEMPLE, Foreign Bible Society.
ROBERT F. CHISHOLM, General Secretary, National Bible Society of Scotland.

T. CULLEN YOUNG, Secretary, United Society for Christian Literature.
T. G. MOHAN, Secretary, Church Federal Aid Society.
WILLIAM PATON, Secretary, International Missionary Council.
MAY A. C. WARREN, General Secretary, Church Missionary Society.
A. M. CHIRWIN, General Secretary, London Missionary Society.
H. R. WILLIAMSON, Foreign Secretary, Baptist Missionary Society.
W. H. ALDER, Home Director, China Inland Mission.
P. J. HEATON, Clerical Secretary, Church of England Inland Missionary Society.
HERBERT S. GIBSON, General Secretary, Emma Bible and Medical Mission.
HERBERT G. PROBERT, Secretary, South Africa General Mission.
F. BATE, Secretary, Colonial and Continental Church Society.
A. STUART McNAIRN, Secretary, Evangelical Union of South America.
JAMES BAE, Convenor, Foreign Missions Committee of the Presbyterian Church of England.
CLARENCE H. GILL, Secretary, Church Missions to Jews.
ARTHUR G. PARRY, Secretary, British Society for the Propagation of the Gospel among the Jews.
JAMES KELLY, General Secretary, World's Sunday School Association.
THOMAS COCHRAN, World Dominion Movement.
E. F. WELLS, General Secretary, National Council of Y.M.C.A.'s.
HILDA GREENFELL, National President, Y.W.C.A. of Great Britain.
WM. D. L. GREEN, General Secretary, Student Christian Movement.
W. H. KNEEN, Hon. Sec. National Women's Missionary Movement.
HENRY MARTIN GOUGH, General Secretary, World's Evangelical Alliance, British Organization.

N.B.—The above are to be regarded as representative of many whose signatures would appear on this invitation were it not for reasons which do not affect the ecumenical nature of the Universal Week of Prayer. The signatures of Colonial and Foreign representatives to whom the Universal Programme is circulated for signature, and translation into many foreign languages and dialects, are not complete until later in the year, owing to time occupied in the course of post to and replies from widely separated places abroad.

For topics for prayer see over.

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 3rd, to Sunday, January 10th, 1943

SUNDAY, JANUARY 3rd, 1943.

Texts suggested for Sermons and Addresses.

- "As the Father hath sent Me, even so send I you." John xx. 21.
- "Ye shall be My witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." Acts i. 8.
- "Wherefore, Sirs, be of good cheer: for I believe God." Acts xxvii. 25.
- "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. ii. 19.

MONDAY, JANUARY 4th, 1943.

Our Christian Heritage.

THANKSGIVING:

- For the gift of God in Christ.
- For the coming of Christianity to our own land.
- For those from whom we first learnt of Christ.

CONFESSION:

- Of our failure to bear our personal witness to Christ.
- Of our failure to live up to our inheritance, and to express Christianity in our corporate life.

PRAYER:

- That we may listen for God's call in this new day.
- That we may have the same insight and courage as our fathers showed.
- That we may have world-wide spiritual revival, through the outpouring of the Holy Spirit.

SCRIPTURE READINGS: Luke iv. 1-12. Matt. xvi. 13-20. Isaiah lv. 1-7. Psalm xxiii.

TUESDAY, JANUARY 5th, 1943.

The Fact of the World Church.

THANKSGIVING:

- For the expansion of the Christian Church throughout the world.
- For the emergence of the younger Churches.
- For the fellowship of Christian people across the world.

CONFESSION:

- Of our parochial spirit in a day of world movements.
- Of our forgetfulness of our fellow-Christians in other lands.
- Of our failure to make young people aware of the world Church.

PRAYER:

- That the world Church may become a fit instrument of God's redeeming purpose, and may fearlessly proclaim God's Word, and apply it to the circumstances of our day.
- That God will revive His Church, beginning in our own hearts.

SCRIPTURE READINGS: Isaiah xix 19-25. Eph. iii 14-21. John xx. 14-21.

WEDNESDAY, JANUARY 6th, 1943.

God's Answer to a War-divided World.

THANKSGIVING:

- For the fact that the Church has not broken under the strain of war.
- For the sense of oneness in the family of Christ.
- For the loyalty of men and women to Christ under pressure and persecution.

CONFESSION:

- Of our continuing unhappy divisions, and forgetfulness of the Lordship of Christ.
- Of suspicion and rivalry in our international relations.

PRAYER:

- That the Christian Church may be the unifying bond between the nations.
- That the governments and rulers of the world may realise their responsibility to God.
- That freedom of conscience and worship and witness may be granted to all peoples.

SCRIPTURE READINGS: 1 Cor. iii. 3-9. Eph. ii. 11-22. Rev. iii. 14-21.

THURSDAY, JANUARY 7th, 1943.

Evangelisation on a World Front.

THANKSGIVING:

For the great Commission to preach the Gospel to all nations.

For the pioneers, heroes and martyrs of the Faith.

For the new call to preach Christ and Him Crucified that is coming in these days of world-agony.

CONFESSION:

Of our failure to spread the glorious Gospel of the Blessed God more fully.

Of our share of responsibility for the growth of anti-Christian movements.

Of our slackness when lands are still unevangelised and Churches unenterprising.

PRAYER:

That Divine grace may be given to the persecuted Churches of Europe and Asia.

That Christ may be lifted up to draw all men unto Him.

That the churches of every land may unite in a determined effort to offer Christ to a needy world.

SCRIPTURE READINGS: 1 Chron. xvi. 23-34; Matt. x. 16-22; Acts. i. 1-9.

FRIDAY, JANUARY 8th, 1943.

Youth Movements: Home Life and Education.

THANKSGIVING:

For the fresh spirit and high idealism of youth.

For the precious gift of a Christian home.

For the knowledge of God through education and companionship.

CONFESSION:

Of the religious poverty of our home life.

Of our failure to win the idealism of youth for Christ.

Of our failure to make education truly Christian.

PRAYER:

That the opportunity presented by the new interest of youth may be fully grasped.

That the Christian view of family life may prevail in the world.

That teachers everywhere may learn of Christ.

SCRIPTURE READINGS: 1 Sam. iii. 1-10; Prov. iv. 10-27; Matt. xviii. 1-14.

SATURDAY, JANUARY 9th, 1943.

The Final Victory, Evangelisation at Home, and among the Jews.

THANKSGIVING:

That the ultimate victory is with Christ.

That the Christian Church is facing its world task with new seriousness.

That there is growing concern for the evangelisation of the Jews.

CONFESSION:

Of our neglect of the heathen at our own doors.

Of our indifference to social injustice and economic exploitation.

Of the spread of anti-Semitism and racial discrimination.

PRAYER:

That our own country may enthroned Christ.

That Jew and Gentile alike may bow the knee to Christ.

That all barriers may be beaten down and Christ be all and in all.

SCRIPTURE READINGS: Psalm lxxii; Luke iv. 16-21; Rom. x. 1-13.

On Sunday, January 10th, services will be provided in many Churches on Christian Unity, with corresponding arrangements for united Communion in accordance with the principles and regulations of the several Denominations.

Continental Evangelical Life and Work

A vigorous article on the subject of religious freedom in South America appears in the current issue of our excellent contemporary *The Protestant*, "A Journal of Affirmation," published bi-monthly at 521, Fifth Avenue, New York City. We have nothing like this magazine in our country, and in regard to the political influences and intrigues of the Vatican, it hits the nail on the head. The writer of the article, W. Stanley Rycroft, quotes the well-known statement of Louis Veuillot, French Roman Catholic apologist in America, "When we are in a minority we ask for religious liberty in the name of your (the Protestant) principle. When we are in a majority we refuse it to you in the name of ours." Mr. Rycroft's article is directed to the theme that "The Protestant Churches must see to it that the best spiritual influences are brought to bear upon the problems confronting the Latin American peoples, so that they may emerge into a new day of light, abundance of life, and opportunity for her sons and fruitful service to mankind. This new outlook, if it is new, in America, on the progress of Protestant Missions in South America is welcome, for great changes are taking place in South America, and the poor, especially, stand in need of the Gospel. Intelligent men, generally, break away from the superstition and intolerance of the Roman Church (which is the State Church). The women chiefly are attached to Romanism, and those who break away from the Roman Church do not come to the Evangelical Churches. All this, and more, present South America, the neglected continent of the past, as a field ripe for harvest, and calling for concentration by Protestant Missions.

Religious Liberty in South America

Mr. Rycroft has something to say concerning religious liberty in South America: "We cannot separate freedom of religion from the other freedoms we are fighting for right now. Ask any Protestant in Spain to-day if you can separate the religious and the political issues. All but one or two Protestant Churches in Spain have been closed down by the Fascist government of Franco. The Spanish Falange is one of the instruments for the spread of Nazi and Fascist ideologies and the undermining of democracy in Latin America. It is no secret that the Catholic Church is being used by the Falange for this purpose. A very subtle form of propaganda attempts to win the Latin American people back to Spanish culture and influence, though it is really Nazi or Fascist-inspired all the time.

"It is quite possible that the question of religious liberty may have to be fought all over again. The issue is certainly a vital one when we come to consider Protestant work in Latin America. Have Protestants a right to preach the Gospel in Roman Catholic countries? Some Roman Catholic leaders in this country say they have not and are trying to persuade our government that Protestant work in Latin America imperils friendly relations between North and South America. But why should not Protestants be free to work in Latin America and why should not the almost two-million Protestants enjoy the same freedom of worship as the Roman Catholics do in Protestant countries like the United States or Great Britain?

"Let us examine the situation a little more closely. Any unbiased student of the history of the past few decades who took the trouble to investigate the matter would arrive at the conclusion that Protestant missionary work in Latin America had done more than any other agency to foster friendly relations between North and South America and had actually paved the way for the good neighbour policy. Latin Americans saw this policy in action long before it was announced as such.

"Then, to say that all Latin Americans are Roman Catholics is misleading. The seventeen-million Indians who are outside the pale of civilisation in Latin America to-day never really accepted Christianity. Their religion is paganism with a thin veneer of Christianity in the form of ritual and symbols. Most of the students and many of the intelligentsia are outside the Church, and large areas are not even reached by the Catholic Church. An outstanding Latin American, himself a Roman Catholic, recently told the writer that it was time this myth was exploded. It is by no means true that all Latin Americans are Catholics. The same person wondered how much longer people in this country would continue to consider the Latin American countries as Christian. This man is typical of many liberal Latin Americans who have left the Roman Catholic Church, and one of their particular grievances against it is that it has mixed so much in politics throughout its history. He was not so much interested in the Protestant movement as such but he knows, as do many liberal Latin Americans, that this movement with its ideas of freedom of conscience, its fundamentally democratic spirit, its fight against social evils, its spread of literacy and social uplift for the masses, is the basis of the new democracy and the larger freedom."

Mr. Rycroft considers, and we agree with him, that the place of Protestantism in Latin

EVANGELICAL CHRISTENDOM

America is a matter for the present and future, and should engage the attention and active support of all Protestants. "There is a great unfinished task which Protestantism alone can accomplish. The Protestant Churches must see to it that the best spiritual influences be brought to bear upon the problems confronting the Latin American peoples, so that they may emerge into a new day of light, abundance of life and opportunity for her sons, and fruitful service to mankind."

No one can wish to minimise Malta Gets its in any way the glory of the George Cross Maltese people in their brave defence of the Island, and we record with every possible encomium the ceremony of handing over by Lord Gort, Governor and Commander-in-Chief of the Island, of the George Cross awarded to the people of Malta by the King. The decoration was handed to the Chief Justice of Malta, Sir George Borg, in Palace Square, who in response said: "This cherished treasure will be handed down to posterity as a tangible symbol of Malta's union to the great and invincible nation whose protection is the best guarantee of our country and our religion." It is true that the British Government have always desired, and even contracted to respect the religion of the Maltese, but as is well known, that does not imply, as is the contention of the Roman Catholic authorities on the Island, that other religions are neglected or denied full religious liberty. On the contrary, by Clause 56 of the Constitution this has been expressly provided for, although it has been made the subject of several protests from the Island, all of which have been firmly withstood by the British Government. We note it stated in Press reports that the George Cross is eventually to find a resting place in the Roman Cathedral at Valetta. Be that as it may, although it is a decision we do not appreciate, or understand, the fact remains that liberty of conscience and worship for all classes and creeds alike is provided for and must be maintained on the Island of Malta, whose very scars, except for Roman intolerance, should convey to its brave people all alike the full understanding of that freedom of access to God which is the basis of Christianity and the birthright of every individual. Malta has been and is a testing place of British policy and principles. It is Roman Catholic in a way that Ireland and Quebec are not Roman Catholic, and we see what this means. The issue really is "Is a British Colony to be governed in accordance with the decrees of the Council of Trent and the Syllabus, as interpreted by the reigning Pope, or is it to be governed on the principles of Civil and Religious liberty which lie at the basis of British rule throughout the world?"

Spain

A correspondent sends us some details of Protestant interests

in Spain, which are hard reading:

"The persecution of Protestants continues. Three Evangelists at least have died in prison or possibly were executed. A number of other Evangelicals have either died or were executed in prison.

"Some Evangelicals have been released from prison after giving a splendid testimony. Others have been molested in their houses, with frequent visits from the Secret Police.

"Towards the end of last year the whole bound stock of the Bible Society in Madrid, some 225,000 copies, was confiscated. The Bible House in Barcelona, connected with Action Biblique, Geneva, was allowed to re-open with the simple title of 'Bookshop,' and permission was given to sell Scriptures in foreign languages and the R.C. version in Spanish, with notes.

"Reports from various Missions all speak of general progress and, in some cases, remarkable blessing. This applies to almost every part of Spain. Cottage meetings are held without limit of numbers, and are winked at by the authorities. We hear of cottage baptismal services, also of meetings in the fields. Two secret baptismal services were held, one soon after the other, in connection with one Church, when 48 were baptised. In other districts cottage meetings often had to be held in great secrecy and with very limited numbers.

"In one place the priest tried to close the hall but, as nothing happened from his false accusations, he hired some roughs to break down the newly repaired cemetery walls. The Governor acted energetically and three youths were arrested, but the priest obtained their release. By the end of 1941 only about 20 halls remained open in the whole of Spain; about 180 remained closed."

In a later report our correspondent writes: "Several Evangelists have been imprisoned for a second time, evidently because they had been too active in Gospel work. This is the case with one of the finest Evangelists in Spain and, as his health is not good, we are very anxious about him, for prison conditions are appalling.

"Two pastors have recently made extended tours among the Churches and they both report much blessing. In one town, during a week of special meetings, the Hall was crowded, people coming an hour before time to make sure of getting a seat. Fifteen people confessed Christ publicly as a result of these meetings. Conversions are also reported from a number of other centres, also quite a number of baptisms. In one Church, fifty have recently been baptised.

"Morale, generally, is high. The following report from one of the Churches is typical of most:

"The Church here is responding in good numbers to the call of God. It is a great joy to see the fervent spirit of prayer which is

EVANGELICAL CHRISTENDOM

manifest at all times, and in many there is a greater likeness to Christ. . . . The Lord is calling us to live the life more abundant."

As regards the economic situation, things are slightly better since the harvest, but the outlook for the winter is extremely bad."

A Czech
Criticism of
Christian
Social
Propaganda

We have been reading a modest but plainly worded article by the Rev. Frank M. Hnik, Secretary of the Czechoslovak Christian Fellowship, in which criticism is cast, and we think conveniently so, upon speakers in the "Religion and Life" weeks, in various parts of England, more especially those directing attention to programmes for the future in social reforms. With Mr. Hnik, we can appreciate and understand the speaker who, at such a time as this, directs attention to matters concerning the furtherance of Evangelisation, and the progress of fellowship, "to win men to the acknowledgement of the Lordship of Christ in the lives of men and nations." It seems, however, that, with the co-operation of Roman Catholic speakers, too much attention is being given to highly controversial subjects, and with some the fact that the war and victory are not yet won, would seem to be overlooked in their desires to stress peace points rather than the solemn necessity of just reparations to be enforced on aggressors when the war is over. Dr. Hnik says:

"To the astonishment of Christians from many Allied countries, we see that some of these writers are not so much concerned with the present suffering of innocent victims of the German oppression as they are to see the German Reich recover as soon as possible as a strong political power. I will quote some of the sentiments which they do not hesitate to express in the name of Christianity.

"It is possible to meet ministers of religion even now who seriously doubt whether the German secret police are responsible at all, as they are only fulfilling Himmler's orders. And even Hitler may not be responsible and should not be punished after the war, some people argue, as he is only a product of his own nation's desire for greatness!

"Now this is plainly a morally dangerous road. Christians will have to decide whether they are prepared to face the full truth about the demonic forces of our own age or whether they prefer to close their eyes to it. Christian people everywhere will have to decide whether they really believe in equality of rights and duties for large and small nations alike. And the greatest task of all is to clear our conscience of one major issue. What shall we do when this war is over? Shall we bow before the power of the mighty aggressor again, or shall we rather be ready to promote the cause of universal brotherhood? Until these preliminary questions are answered in the right

way, the Christian world order remains a phantom."

German
Catholics and
Nazi Rule

The Religious Division of the Ministry of Information has published the recent courageous indictment of Nazism by the German Roman Catholic Bishops.

These Bishops make their protest on the basis of the Concordat of July 20th, 1933, by which the new Hitler régime guaranteed the Catholic Church protection and freedom to continue its work. "Actually these promises were not kept." For example, "public observance of the Catholic religion has become so restricted by various orders and regulations that it has almost been squeezed from public life altogether." The same applies to schools and educational work, to the liberties of priests and churches, to the restrictions on the religious Press and the publication of Bibles and prayer-books, whilst anti-Christian literature abounds.

The Bishops stress, moreover, that they "are not only standing up for religious and ecclesiastical rights, but also for the ordinary rights of mankind," which all men should be interested in maintaining. These include "the natural right of personal freedom, of life and things necessary to life," the protection of "justly acquired private property," and respect for personal "honour." They protest with horror at a recent State order to kill the insane in nursing homes as "unproductive citizens," and to the public advocacy of "the killing of incurables."

All this, they say, aims at "destroying Christianity in Germany." They ask of Christians unswerving faith and no wavering in opposition, and for themselves they declare that they "firmly refuse the demand that we should show our loyalty to our country by being faithless to Christ and our Church."

One can but do homage both to the sincerity and to the courage of this document. It is evidence of a Germany of high and noble character that must in no sense be lost sight of in the future peace-making. It is the existence of this other Germany that provides any real hope of peace in this generation.

Heart-Hungry
Russia

Is this title justified? We must hope, and pray, it is. Nothing at present has altered the attitude of Soviet Russia to God and the Scriptures, and explanations attempted on the attitude of Stalin to religious freedom in Russia (in the generally accepted interpretation of the term) must be accepted at their face value only. Our enlivening American Baptist contemporary, *The Commission*, comments on the situation under the arresting title of "Heart-Hungry Russia." It says:—

"Russia's stubborn and successful resistance against Nazi invasion forces has amazed and inspired the world. At the first flush of the

EVANGELICAL CHRISTENDOM

German onslaught, military experts in general allowed three weeks until the fall of Moscow, which supposedly would mean the crash of the Soviet Union. Yet Moscow still stands, and so does the long line of defence. With the exception of Great Britain, no other European Power has been able to defend itself successfully against Nazi attack.

Many explanations are now being offered for Russian military successes. Admirers of communism attribute these victories to the five-year plans of industrialization by the U.S.S.R. Others give credit to the severe arctic climate, which certainly has been a helpful ally in the north. Still, Russians can freeze as easily as Germans, as the Finnish campaign proved, so this argument is not conclusive. Some analysts claim that Russia's great man-power is the decisive factor. Stalin himself declared at the outset that 200,000,000 men would defend Russia. Since the population of this country was 193,000,000 at the close of 1940, he must have referred to all Slavic nations, which include Poland, Yugoslavia, Czechoslovakia, Bulgaria, and Russia itself.

While all these reasons have doubtless had value, the supreme factor in Russian military success appears to have been overlooked or forgotten. We believe that it lies in the fundamental characteristic of the Russian people—a firm belief in God.

Perhaps no nation has manifested the spiritual tendencies, the longing to know God, and the thirst for truth that are found in 'Holy Russia.' World-travellers have always marvelled at the 'Russian soul,' which combines patience, courage, and endurance with intense religious fervour. Childlike trustfulness, unselfishness, and submission are other qualities which are usually manifest in Russian character. Emotionalism is expressed by tears of joy or sorrow over another's experiences. When real faith in Christ is added to such characters, we have as nearly exemplary Christian lives as can be witnessed.

Trampled though the Russian nation has been, since the introduction of the Greek Orthodox Church about A.D. 900, its diligent search for God has continued until the present time. The Established Church, by ritual, fasting and pilgrimages, failed to satisfy the hearts of its adherents. Tolstoi, the great philosopher, at the age of eighty, admitted, 'I am still seeking.' So eager were the Russian people for truth that when Catherine II imported Dutch Protestant farmers into southern Russia, in order to teach her peasants modern methods of agriculture, they eagerly learned the way of salvation from the Dutch, but failed to become better farmers. Every home in Russia became a potential sanctuary in the days of the Czars.

Religious
Liberty in
Russia

The article continues: "Russian Czars have been notorious for their religious oppression of

their subjects, giving credence to the saying, 'Only one man in Russia has freedom of conscience, and he has no conscience.' However, there have been notable exceptions in the persons of three czars. Alexander the First granted much freedom; Alexander the Second will always be remembered as the liberator of two and a half million Russian serfs; his love of freedom and evangelization caused the late Czar, Nicholas the Second, to grant a wide-open door for missions throughout Russia. During his reign the gospel was preached on street corners, in parks and in public places everywhere. In 1911 Baptists in Russia numbered about two million, and there were many other "believers." Nor did Russian Baptists 'mark time' with their new-found freedom, which was short-lived.

"Alas, with the revolution, which might have ended differently if Russia had been left to choose her own form of government, this glorious freedom ceased! Timed German propaganda created the radical Bolsheviks minority within Russia (fifth column activity). This minority has ruled Russia ever since. May we reassure those who are rightfully anxious over our present military alliance with an atheistic government, in that only two per cent. of the Russian people belong to this group. We are allied with 190,000,000 freedom-loving people, who are heroically fighting for the restoration of freedom.

"Under the Bolshevik regime, true Christians have suffered bitterly, but not vainly. Their faithfulness to Christ and their refusal to accept atheistic teaching is a glowing chapter in church history. Bolshevik leaders themselves admit failure in their attempt to destroy faith in God. At last it is reported that Russians are permitted to gather in their few remaining churches to pray for victory. Only twenty of the three hundred magnificent churches in Moscow, Russia's holy city, remain. These are filled, as well as those of Baptists in every part of Russia.

A recent Bolshevik census read:

"If you are a religious believer, say so. So many 'said so' that the result of the census was withheld!"

"The Christian front in Norway today is as strong and unshakable as a mountain."

So said a Norwegian, who had lived in occupied Norway for over two years, when he escaped recently to England. Reviewing the Christian front, he remarked on the growing and notable strengthening in Norway during the occupation, particularly in the last year. He said:

"A large part of the younger generation attend religious gatherings in order to find a new and firmer ground on which to continue the struggle. The Gospel has become of new

EVANGELICAL CHRISTENDOM

and greater significance for a considerable part of the people. Not only do they seek comfort in religion, but they also seek strength. The ideals of pure humanity are not in themselves sufficient to meet the present trials. Something more is wanted, which only religion and its deeper understanding can give. Many of Norway's leading Christians and humanitarians have also experienced a deeply personal religious awakening, which has given them strength to continue the fight for faith, country and freedom, in spite of all threats and terrorism.

"A richer and stronger spiritual life throbs through all sections of the community. And for Christians there is no compromise with Nazism. The Christian front in Norway to-day is as strong and unbreakable as a mountain. I do not think it is a coincidence that those parts of the country where the people have always shown the most serious and live interest in religion are to-day the districts which are most immune from Nazi propaganda."

Pagan Europe Europe is to a great extent nominally Roman Catholic, and though we believe the Roman Catholic Church to be gravely in error, we should view the situation very differently if

the people of Europe were earnest, devout and diligent followers of their faith. But they are not. What is the remedy? Surely it is for the Churches of the Reformation to come closer together on the basis of Truth and Love for the preaching of the Gospel of Christ. Why is not more Protestant money contributed for this purpose through accredited channels? Europe is a vast continent of unbelief. It is overwhelmingly irreligious. It may be that this is the most menacing portent in the world at this moment. If we reflect on the influence on the rest of mankind that is wielded by the nations of Europe, we may well arrive at the conclusion that there is nothing so important as the Christianising of this home continent. Undoubtedly God has made Europe for Himself, and its heart will never rest till it finds rest in Him. Nothing, therefore, should be done to diminish the witness for Christ or the soul-saving preaching of the Evangel of the Cross. Any day the great restless democracies of these new nations (for they are new) may open their eyes to see that what they need, what their hearts are really craving, is "None but Jesus."

[We regret that owing to paper restrictions much interesting comment on Continental life and work has to be withheld.—Ed.]

HYMN OF PEACE. "Now pray we for our Country."

Lyrics

Now pray we for our Country, That ev - er she may be The ho - ly and the true;
Now pray we for the Nations, And States, o'er land and sea. May they and we be one.

has - sy, And the glo - ri - ous - ly free! Who bless - eth her is bless - ed!
Jeon'd in heart, And live in her - no - ty. May we be under the ev - er On.

peace be in her walls, And righteousness with-in her houses, Her cot - ta - ges and halls.
Earth's dominion cease. May all mankind o - bey Thy law Of ho - li - ty and peace. A - men

Reunion Notes

The Day of Prayer Christian Reunion was at its best in the observance of the Day of National Prayer on September 3rd. It was a week-day, and there was some uncertainty as to how the arrangements could be fitted in so as to ensure truly national response to the King's appointment. It was the first specifically British National Day of Prayer to be held in mid-week, and it was the seventh Day of Prayer in this country since the outbreak of war. The observance created widespread response throughout the whole country. Munition factories, Government offices, and the Armed Forces held special services, or paused to listen to the B.B.C. Service at 11 a.m. The Royal Family attended services without ceremony, and members of the Cabinet, including the Prime Minister, attended service in Westminster Abbey. Even the "man-in-the-street" was not forgotten, and all over the country opportunity was created for simple outdoor services, brief, but brotherly and becoming the occasion. The Day closed with a fitting Service on a united basis broadcast by the B.B.C.

An R.A.F. Chaplain's Sermon

We have received the notes of an R.A.F. Chaplain's sermon on the Day of Prayer at a parade Service on a big aerodrome. It was a complete answer to the question "What is the practical use of these Days of Prayer?" and might well have been broadcast to the nation. We can only quote the outline of the notes of the sermon as follows:—He said: "Here are some practical things which will, if we do them—and they can be done by the ordinary man—lead to a spirit that will set the nation on its feet. (1) *Admit our failures.* It is the first attitude in which to seek God's spirit. (2) *Reaffirm our loyalties*—our undivided loyalty to God's way of life in Christ; His standard of goodness, truth and justice. (3) *Abandon criticism and blame*—be a rumour-stopper. Avoid arguments. Be constructive, positive. (4) *Go a second mile*—in duty and initiative. Mobilise heart, mind, soul, and strength as if the whole nation depended on you alone. (5) *Love your neighbour*—not your neighbour's wife. Good relationships are an essential part of a good spirit. (6) *Pray daily*—resolve now on at least five minutes a day wherever you are. (7) *Christ is the pattern*—not the meek and mild, but the warrior in the well-fought fight. (8) *God defends His right*—don't worry whether God is on your side or not. Are we on His? We are not fighting for a new world as we want it, but for a new world as God wants it—it is the only world He can, and will, bless with victory."

A Scottish Appeal

Signed by a number of influential lay Scottish representatives, and the heads of the Scottish Churches, a moving appeal for a new readiness of the people for service was the subject of a letter to *The Times*. In it the signatories said:

"This summer of 1942 is no less perilous than the summer of two years ago. The fighting is farther from our doors, but it is on a fiercer and even more colossal scale. Once again the very survival of ourselves and our allies hangs in the balance. The difference is that to-day we are less alive to the danger of the situation than in 1940. Still less are many aware of the real issues involved. We are still apt completely to under-estimate both the power and the purpose of the immense forces of evil arrayed against us. It is not simply that our homes and soil are threatened. But, infinitely more serious, the supreme spiritual values which give to life its best and richest quality are threatened; not only personal liberty, not only the cherished freedom of speech and conscience, but the whole Christian background and basis of society is at stake.

"Repentance and prayer are vitally important; but alone they are not enough; they must issue in a new readiness for whole-hearted service and sacrifice. Without such a spirit of sacrifice our prayers are a mockery, and will evaporate into mere patriotic and religious sentimentality."

Religious Freedom—The Fundamental Issue

A great deal is being written concerning religious freedom, mainly arising from the inspiring lead given by President Roosevelt, and his strong insistence upon religious freedom as one of the essential issues of the war. Dr. Cadoux, of Mansfield College, Oxford, has recently stressed the attitude of the Roman Catholic Church to religious freedom in words which should be a solemn warning to those in this country who, for the sake of "reunion," are willing to pool differences which are fundamental to world order on a true Christian basis.

"We are living," said Dr. Cadoux, "in days when State action has so demonstrated its power to accomplish desired objects, that freedom has lost much of its attractiveness. Nations to-day are prepared to surrender their freedom for the benefits that accrue from totalitarianism, and this has brought persecution upon the minority who value spiritual freedom above material gain.

"Against the total pagan State, therefore, the Christian must protest to-day just as Justin

EVANGELICAL CHRISTENDOM

Martyr and the apologists of the early Church protested to the emperors of Rome.

"But the totalitarianism against which the Christian needs to be warned, the more urgently because the danger is the more subtle and insidious, is that of the Church imposing its spiritual and social teachings upon the community in the name of Christ.

"Convincingly, Dr. Cadoux illustrated his point by reference to the activities of the Roman Catholic Church, whose policy has always aimed at the closest union with the State, and the use of the secular power for the realisation of its alleged spiritual aims.

"At the moment Rome may be a protagonist of freedom and liberty because in so many lands she has been deprived of it. But one has only to look at the results of Franco's triumph in Spain to see what Rome will do anywhere that she regains power.

"Rome has not retreated one inch from her position that the Church has been given authority to govern, judge and punish, and that the leaders of the Church are entitled to ask of the secular powers aid in the execution of her coercive and punitive powers. Moreover, although canon law may have abandoned the death penalty for heresy, there is no guarantee at all that Rome would not reintroduce it 'if she can find a State ready to adopt it.'"

Protestant Worship

We cannot afford to surrender the historic title "Protestant."

We must be Protestant if we are Evangelical—the two are counterparts of the same thing. Loyalty to Truth means antagonising error, and the root error that lies at the back of Romanism must be extirpated if the religion of the New Testament is to have its right place in Christendom. Times have their particular crazes. Some years ago the slogan ran "Men are more right in what they affirm, than in what they deny." The untruth of this became so apparent that it had to be dropped, but it prepared the way for inroads of superstition, from which we now suffer. To-day Protestant is denounced by some as a "negative word," whereas it is the word that at once expressed witness for truth and against error. At an epoch in our religious history when the doctrinal excesses of Rome are showing themselves in the National Church, and the propagandist efforts of Rome are more vigorous than they have been for generations, no one who knows history, or is aware of the great gulf that separates the Protestant and the Roman Churches, can surrender the word that has such noble associations. Has it ever struck those who so lightly speak of Protestant that they are playing the game of Rome? On the Continent Rome has always maintained that Protestant and Infidel are synonymous, and in this country the Tractarians and their successors have heaped scorn on the word. What

do we see? Contemporaneously with the dropping of the word the growth of Anglo-Romanism and the great attempts at Roman propaganda.

Lord Caldecote's Affirmation

Speaking from the chair at the annual meeting of the National Church League, Lord Caldecote made some helpful remarks concerning the term "Protestant," and, incidentally, had something to add concerning the use by Anglican Bishops of mitres! It was a pleasure to all to hear the Lord Chief Justice of England remark: "I, myself, glory in the name 'Protestant.' It is the indication of an attitude, that of resistance to error." Lord Caldecote was speaking more generally upon a vital subject, that of Ritualism within the National Church. His lordship said:

"I am sure that the great body of the English people are still genuinely and deeply attached to an orderly service, in which they may worship God according to the Reformed practice of our Church of England. And this is not only due to the innate conservatism of the Englishman, but it is due in part to the influence of the traditions and teaching of the last two or three generations. We all regret it, and we try not to be over-critical about it, but I am sorry to say there is sometimes a forgetfulness of this attachment of the ordinary Englishman to the old ways: and those who are in high places give their approval to practices which are very much out of touch with the general body of opinion. May I, without offence or unkindness, refer to a habit which has grown very much in recent years as illustrative of my meaning. Some, at any rate, of our Bishops have adopted the practice of wearing a mitre on any notable occasion. There is nothing wrong in wearing it. No one would like to say that it is a sign of original sin. It may be, and it probably is, that the practice has been adopted in order to make a particular ceremony a little more dignified, or impressive. Most English folk feel that it does neither one nor the other. It is not emblematic of the true spirit of English Churchmanship. The mitre, no doubt, once had a significance, just as an emblazoned shield had some significance, in its proper place. But the wearing of the mitre has not been the practice of the Church until recently for many years. There used to be a story told of the good Bishop Ellicot, of Gloucester, who tried one on at a certain Episcopal Conference, and was not congratulated on the result. I mention this merely as an illustration of the way in which there is a danger that the Church may get out of touch with the real views and inclinations of those for whom it exists. I could multiply instances, if necessary. . . . I think it is true to say and I hope I may not be thought irreverent, that the Church was made for the Churchgoer,

EVANGELICAL CHRISTENDOM

and not the Churchgoer for the Church. Perhaps it would be truer to say that the Church is composed of men and women who have the right to expect, and find in it, God's witness on earth, and if they are driven from it by practices or doctrines to which there is genuine objection, to that extent the Church is likely to fail in its work. . . . We are doing nothing contentious, or improper, in standing for those principles—Evangelical, Protestant and Catholic, upon which our Church is based. I have used the word 'Protestant.' I myself glory in the name 'Protestant.' It is the indication of an attitude; that of resistance to error. But we want something more constructive even than that. And the two words 'Evangelical' and 'Catholic,' which have been associated with the League, indicate what we really aim at. Dean Wace was fond of saying that we Evangelicals were nearer to the practice of the Early Church than any body of opinion in the Church of England. And I believe that to be true."

What It is the foundation fact of
Protestantism approach to God that 'Him
Means that cometh to Me I will in no
wise cast out.' We dare not
limit in any way the right to approach in
worship when Christ Himself has declared it
able to be exercised by all men and women
who seek Him. No priestly caste or mitres are
to be found in the Christianity of Christ, and
we rejoice as sons of God in the freedom of
access which we have to the Father through
His Son Jesus Christ our Lord." Here we
have put clearly the outstanding truth of Pro-
testantism. In the medieval Church—which
was the Roman Church—the Priest was the
keystone of the whole system, and the Refor-
mation returned to the New Testament and
abolished the antichristian idea of human
mediators between God and the soul. The
Reformers made it clear, as it is in the New
Testament, that neither Apostolic Succession
nor any other claims can undo the teaching of
the New Testament. Christian Liberty was
the keynote of the Reformation system as it
was in the Primitive Church. The soul seek-
ing salvation was able, and was exhorted to
go direct to the Saviour Himself, and seek from
Him the satisfaction of all its needs. Is this
something of which we are ashamed? Is there
not as great a need as in the past to present
this teaching forcibly and continuously to our
people? Is it not essentially constructive, and
does it not antagonise, root and branch, the
Roman error of salvation through the priest-
hood of its Church? It is this error which a
large section are striving to introduce into the
Church of England, which if persisted in must
lead to disunion and even disruption. We regret
having to write thus, but in the interests of
Truth we have to protest for Truth, and
against the subtle and popular error that
Protestantism is either negative or unnecessary.

The Whatever may be thought of
National the maintenance of an Estab-
Church lished Church, and on this
point good men differ, the fact remains
that we have a National Church which
was considered by past students of his-
tory to be the greatest bulwark against Roman-
ism. Its Prayer Book and Formularies pro-
claim its Protestantism, and until a school
arose that by the exercise of an ingenuity which
did more credit to its dialectical skill than to
its honest dealing with history and the plain
meaning of words, no one doubted the Pro-
testantism of the Church of England. Even the
Caroline Divines, whose theories of Church
Government led to the policy that is no credit
to the English rulers, maintained the essential
Protestantism of their Church. It has been
reserved for the nineteenth and twentieth cen-
turies to discover a way by which the Reforma-
tion could be taught as a deformation and
something to be repented of in dust and ashes.
This became more apparent at the late celebra-
tions of the restoration of the Bible to the loc-
terns of the Church of England. That teaching
has had more and more influence in the
National Church, and to-day it would seem that
some profound transformation is being engi-
neered under the mantle of post-war reforms,
which, it appears, are largely of episcopal
origin, and not within either the desires or the
consent of the laity.

Religious The Inter-Allied Information
Persecution Committee has done well to
place on record in *Religious*
Persecutions (Stationery Office, price 3d.) the
story of Nazi and Japanese attempts to crush
organized religion and individual devotion. In
varying degrees, according to local circum-
stances, the twentieth-century barbarians in
Europe have set themselves to eliminate the
Christian Churches and their adherents. The
horrible atrocities and murders directed against
church leaders, particularly in Poland and
Czechoslovakia, are only less appalling than the
vile persecution of Jews wherever they are
found. From one point of view the persecution
is a tribute paid by pagans to the supremacy
of the spiritual and to the sustaining and
liberating power of the Christian faith. It is
difficult to believe that the former professors
of Christianity in Germany can be informed of
the things that are daily being done in the
name of the German people. It is depressing
to realize that there are thousands of young
Germans, in the S.S. and elsewhere, who are
willing to be used as instruments in a diabolical
policy of suppression, torture and murder. It
complicates beyond measure the task of cleans-
ing post-war Germany and of preparing her
people to take an honourable part in European
life.

Whenever we read of the Nazis persecuting

EVANGELICAL CHRISTENDOM

religion in some country they have conquered, we are reading of nothing in the least surprising. The assembled record of this persecution makes a grim story, but at the same time a heartening and heroic story. For neither by downright brutality, nor by subtle offers of collaboration, have the Nazis succeeded anywhere in reducing the Christian Churches to impotence. Even within the Reich there are a few courageous voices, such as that of the Bishop of Muenster, which can still be heard protesting against the soul-destroying chains of the Nazi creed. At present, wherever the power of the Gestapo extends, the Nazis have little difficulty in keeping the opposition of the Christian Churches under control. But as missionaries of Nordic paganism they have manifestly failed. The full measure of their failure will be proved as soon as the darkness of their tyranny is lifted and once more over Europe the light of freedom spreads.

A Chapter of Evidence Unfortunately we are unable, through shortage of paper, to give to this terrible indictment of Germany the space it demands. Our readers must procure the document for themselves. We, however, quote some outstanding examples of religious persecution under the Hitlerite and Axis régime which is referred to by one leading newspaper as "Anti-christ."

In China Catholic missionaries have been massacred, all Catholic churches in the vicariate of Ch'ang-chih have been closed. Many Franciscans and nuns have been detained by the Japanese military, and women and children of Catholic families have been put up publicly for sale. A great many Chinese Christians have been killed. Japanese respect for the religion of Korea has been as scant as their respect for the lives of the people.

The Christian Churches of Czechoslovakia have been brutally oppressed. The persecution affects all denominations. The Germans are especially anxious to prevent the Czech priests and pastors from creating centres of spiritual resistance within their congregations, and are furious because they have failed to obtain complete control over thousands of parishes. Personal oppression has affected many hundreds of Christian leaders, and there are about 500 priests and ministers in concentration camps.

In Occupied France Jews are the victims of the most striking form of religious persecution.

Religious persecution in Greece has been carried out deliberately and in a most callous manner. In Bulgarian-occupied districts the Bulgarian language has been made compulsory during religious services, though the Greek population do not understand a word of it. Many clergymen have been put to death or shamefully ill-treated by both the Bulgars and the Germans. The atrocities the Germans have committed against the priests in Crete are too

numerous to give in detail. The altar of the church of Manolio was turned into a public lavatory by the Germans. Many churches all over Greek territory have been profaned. The result has been the precise opposite of what the perpetrators intended. The more the Greek Church is persecuted, the greater becomes its prestige in the eyes of the suffering people.

In Luxembourg the Catholic Church is treated as an enemy, and has been deprived of all her organizations. Recent reports indicate that in Holland the clergy as well as the laity of all denominations are determined to stand by their Christian convictions in spite of all Nazi opposition. Efforts to undermine the work and influence of the Churches have resulted in Catholic and Protestant co-operation to such an extent that a Nazi paper, after referring to the many controversial matters which divided them, said: "They have now agreed in one matter and have agreed unanimously in the fight against National-Socialism."

The report deals with the calculated Nazi campaign to undermine the religious front in Norway, and with the violent assault on the Norwegian State Church, which has welded together the population more strongly than ever.

A long section is devoted to Poland, where from the very beginning of their occupation the Germans started a deliberate barbarous extermination of the Catholic Church. The total number of Polish priests executed, murdered without trial, or tormented to death in German prisons is estimated at 800, and there are now about 3,000 in concentration camps. Appalling details are given of acts of brutality.

In the U.S.S.R., too, the Germans have burned down, plundered, and befouled hundreds of churches, including unique examples of ancient church architecture; and in Yugoslavia Orthodox Serbs are being systematically exterminated.

How long, O Lord. How long?

Rev. W. J. Noble The induction of the Rev. Walter J. Noble as President

of the Methodist Church for the current year took place recently in Manchester. Mr. Noble is a member of the Council of the World's Evangelical Alliance, to whom we are indebted for services rendered from time to time. Mr. Noble, in the course of his Presidential Address, made an impassioned plea for a United Church, and said that to-day we were witnessing the disintegration of what we had called a civilisation. We had seen what the evil imagination of men's hearts may do, and were sick and sorry and ashamed. Yet it was exhilarating to remember that even amid the calamities and uncertainties of our time there was a genuine and widespread desire and deter-

EVANGELICAL CHRISTENDOM

mination to see the coming of a better day and to have some share in fashioning it.

In the shaping of the future a supreme responsibility and opportunity lay with the Christian Church. And the call came to a Church which, in our own country as well as others, was seriously weakened and sadly divided. But there were elements in the present situation which gave ground for hope. One was the increasing interest in religion which was a marked feature of the life of this country. Another was the emphasis which was being placed on the proper education and equipment of youth. It had taken a war that threatened our very existence to shake us out of some of our lethargies.

"It is my own conviction," continued the President, "that the crusade to which we are committed for the life of the world—a crusade that has become inexpressibly more urgent in the present hour—can be conducted in full strength only by a united Church"

"Church and State in the recent volume by Professor Fascist Italy" D. A. Binchy, specially written for EVANGELICAL CHRISTENDOM by Rev. Alexander MacLeish, a further review has appeared in the columns of the *British Weekly*. It is by "Illico," of whose profound identity many are aware, and we quote from his summing up, regretting we are unable to reproduce the entire review. "Illico" says:—

"From one point of view the book provides sorry reading for Protestants. When I first read the chapter on 'Religious Minorities,' I was disposed to think it quite unfair; I thought, for instance, that the Waldensian Church was both larger and more typically Italian than is, in fact, the case, and I could not easily believe that the Protestant missions to Italy could fully deserve the gentle mockery which Professor Binchy levels at them. But I have read Mr. Alexander MacLeish's review of this chapter in the official organ of the World's Evangelical Alliance, and it appears that we must endure Professor Binchy's barbs and learn what lessons we can from the pathetic failure of our Protestant missions to make any serious dent in the Romanism of the Italian people. Protestantism, as I have insisted before, is a matter of doctrine, not of temperament. If it is right for us to send missionaries to Italy to wean the Italians from their Papal errors, we should do well to select ambassadors who are not precluded by their temperament from understanding those amongst whom they are sent to work.

"The Vatican has claimed that tolerance of Protestant propaganda, by the Italian State, is a breach of the Concordat. One could sympathise if the protest were against ill-educated or unfair propaganda, but in fact the Roman claim goes far beyond that. The Roman

Church, says Professor Binchy, 'repudiates the idea of parity of cults, of religious liberty in the sense of freedom for other denominations to proselytise Catholics, as an attempt to equate error with truth.' The Roman Church stands for 'liberty of conscience,' which in practice means toleration for other cults, but not liberty of conscience, if this is held to cover 'unrestricted freedom of discussion, including those forms of discussion which can easily deceive the good faith of simple hearers and thus become disguised forms of propaganda, harmful to the religion of the State.'"

The question is "What kind of practical reply to Professor Binchy's indictment of Protestantism in Italy is to be made, and by whom? Has such a vital issue ever come before the representative Council of the Free Churches of this country? What is their attitude to their own brethren in Italy, and to the historic Waldensian Church? And what is Scotland going to do?

Is Christianity at Stake? Dr. William Paton, writing in *The Student World*, the quarterly magazine of the World's

Student Christian Federation, says: "Though one ought not to say that Christianity is at stake in the war, for both Old and New Testaments warn us against such foolish speech, it is in my judgment not only possible but right and necessary to say that Christian civilisation is at stake in this war, and that the practical prospects of building up in the world an order of life at all compatible with Christian principles depend in part on the defeat of the Axis powers. I should not feel it possible to say this in an international Christian journal if I did not know that many Germans believe it too—I cannot say whether Italian or Japanese Christians in any, or many, cases do. It is one thing to deny that the cause of Christ and the existence of the Church is bound up with victory, for there can always be a life in the catacombs; it is quite another thing to deny that in the actual historical struggle in which we are engaged moral values are being defended and the chance of a better secular order being fought for.

"If this is not held, I don't see how the national effort of a country which is at war can fail to descend into a purely pagan and nationalist business. I am not unmindful of the dangers of emphasising the moral causes at stake; they are self-righteousness, self-complacency, pride. Nevertheless, the facts seem to me clearly to demand such a position. Who, in the face of what has happened in Poland or Czechoslovakia, or even in the occupied countries of Western and Northern Europe, can doubt that there is a moral cause at stake in this war? If we forget this, we shall descend into pagan nationalism and the arousing of hate as the motivating power of the war effort."

World Mission Notes

The Fourth Religion of China

We reproduce from *China's Millions* a very interesting statement by Raymond H. Joyce on the evangelisation of China from the standpoint of Islam in China. The statement is of much importance and speaks for itself:—"China is commonly regarded as a land of three religions. The people have a saying which runs:—'The three religions are intermixed.' So it often happens that a man will follow Confucian ethics, worship Buddhist deities and subscribe to Taoist demonology! Birth, burial, marriage and many other customs of everyday life embrace ideas and usages from each of these three religions. But there is another great and greatly differing religion which has adherents. At least one in every fifty of China's millions owes allegiance to it—an allegiance which has persisted through twelve centuries of minority (but not inferiority) complex. It is the religion of the Crescent—Islam. By its numerical superiority of roughly four to one over Christianity (Protestant and Roman Catholic) it has good claim to be called 'the Fourth Religion of China.'

Small wonder that in China the Mohammedans' strict monotheism and other beliefs which they hold in common with Christianity stand out in striking contrast to the tenets of the other three religions, the first of which hardly concerns itself with God at all, whilst the other two have gods many.

"What is Islam, whether it be in China or Egypt, Arabia or India? The word means 'surrender to God,' and is not perhaps inappropriate as the name for a religious system which has as its central belief the unity of God. It is a monotheism, as we have already pointed out, but it is *monotheism without mediation*. 'Orthodox Islam denies the need of a mediator between God and man,' but the natural craving of the human heart for one cannot be entirely suppressed; so the aid of saints is often invoked and the Traditions show that the six Major Prophets of Islam (Adam, Noah, Abraham, Moses, Jesus and Mohammed) will in some measure be looked to as intercessors in the Day of Judgment. Mohammed himself, however, with all the glory that is attached to him, is regarded much more as a Messenger than as a Mediator. According to the Koran, Jesus is 'one illustrious in this world and the next, and one of those who have near access to God.' He does not, however, use this privilege as man's representative who 'ever liveth to make intercession.' He is Messiah, an apostle sent by God; He is even called 'The Word of God'; but by no means is He 'God manifest in the flesh,' or the Son of God, one with the Father, by Whom alone can any man come to the Father.

Islam and Christ

"We do not need to go far in the examination of Islamic attitude to Christ to discover that in addition to being deprived of His deity and mediatorial office, He is denied His death on the Cross! *Christ without Calvary!* Thus would Islam rewrite history. The Jesus of Mohammed's conception was a good man, the son of *Maryam* (Mary); He worked miracles and taught, was persecuted but was never crucified. There was a crucifixion but it was not His. Another man who in appearance resembled Christ was mistaken for Him and put to death on a cross. The real Jesus, so we are told, was called up to heaven by the command of God and so escaped His persecutors.

"What Islam has of divine truth it owes to Judaism and Christianity. So much so that one often hears the Chinese Moslems, whether in sincerity or not, say of Christians and themselves, 'We are really the same, we differ only on minor points.' But what a different impression Islam has created in the minds of the ordinary Chinese who are concerned with conduct rather than creeds, from that created by the supposedly similar religion of the Cross! For Mohammedanism, in spite of its lofty ideas of God, its reverent worship, its ceremonies of purification and its casteless social system, has repelled rather than attracted the Chinese, who easily see that its adherents are morally not a whit better than themselves, in fact consider them to be much worse. Thus it is that the Moslem's beliefs make him despise the Chinese for their idolatries and superstitions, whilst his inconsistent life makes the Chinese despise him.

A China-wide Problem

"Two facts present themselves to us. Firstly, Islam makes its devotees stand no less in need of 'the Gospel of God concerning His Son Jesus Christ our Lord,' than the Chinese who bow down to gods of painted mud or those who do not acknowledge any God. Secondly, it makes its followers much less responsive to the Gospel of Christ than the ordinary Chinese. But here is a China-wide problem; for every province has some Moslems, whilst half of the provinces of China Proper each have nearly, if not well over a quarter million of them. The above facts and questions call for serious consideration by all who have the evangelisation of China at heart. We cannot rightly claim that China is being evangelised if we do not include these ten or more millions of its nationals more sincerely and aggressively in our praying, planning and working. Should we not endeavour to give more literal obedience to Christ's command to 'preach the Gospel to every creature'? The problem of approach will be found largely to solve itself as we make the approach. The problem of their unresponsiveness we can leave

EVANGELICAL CHRISTENDOM

with the Saviour Who loves them and sends us to them."

Embassy China Relief Fund Last year a sum of money was received by the World's Evangelical Alliance (from America) with the request it should be sent to Mme. Chiang Kai-Shek for use among orphans under her care. It was thought best to send this money to the Chinese Embassy in London, and we subsequently received a letter of thanks from the Ambassador, informing us that the amount had been sent direct to Mme. Chiang Kai-Shek. The Chinese Embassy opened an Embassy China Relief Fund, a statement concerning which we have just received. It conveys the deep appreciation of Mme. Chiang Kai-Shek on behalf of the orphanages and orphans under her care. A sum of no less than £5,732 5s. 1d. was received up to the end of June last.

India—The War and the Gospel Under this title the Warden of the Y.M.C.A. Hostel at Nagpur contributes to *The Record* a notable article on the situation in India and its possible effect upon the Indian Christian Church.

"The complete divergence which now exists between the British and Indian estimates of the present situation goes back, in part, to two divergent estimates of the past. The Englishman generally inherits an unquestioning belief that British rule in India has on the whole been beneficent, even if marred by certain faults. The average educated Indian, on the other hand, has never accepted this view, in spite of the fact that it has been carefully taught to him through the history books prescribed by Government in the schools and universities of India. What he really believes is an entirely different, unwritten tradition, handed down in the privacy of the family, and confirmed (in a growing number of cases) by the oral teaching of Indian schoolmasters and college professors. In this tradition, Britain's rule in India is pictured as a merciless exploitation of the weak by the strong; and events which the Englishman dismisses from his mind as unimportant, or of merely historical interest, are revived and invested with poignant and bitter potency. Such events are the 'Amritsar Massacre' of 1919, the ruthless cruelty with which the mutiny of 1857 was suppressed, and the wholesale imprisonment of Indian national leaders during the last ten years . . . such memories as these are vivid and powerful in the mind of young India to-day, and largely determine the young Indian's view of the future. He believes that, as in the past, so now, and in the future, Britain (as long as she is strong enough to do so) will continue to treat India simply as a means to secure the wealth and welfare of the British Empire as a whole; and that India's only hope of organising her national life with a view to her own national

interest lies in taking away from Britain the power to exploit India. Consequently, while India as a whole has no love for the Axis Powers, she does not desire to see a British victory so complete as to give Britain the power to do what she likes with India. Further (and this is so shocking to the average Englishman that he finds it almost unbelievable) there is in India an almost universal scepticism with regard to Britain's promises, which are regarded as of little or no more value than the promises of Hitler. We may think Indian suspicions of British good faith unfounded, and even outrageous; but we must recognise that they exist, and that the mere reiteration of promises by governors and viceroys only irritates, and in no way reassures, Indian public opinion. . . .

The Challenge of Hostility "Besides the Indian soldier, there are other classes of Indian who genuinely desire the victory of Britain. There are the Indian Government servants, ranging from the highly paid Commissioner or Collector down to the humble menial servant, all of whom know that their income (be it large or small) depends on the maintenance of British rule in India, and whose support of this, even if not wholly disinterested, is entirely sincere. There are also not a few Indians, of all castes and creeds, who have received justice and kindness at the hands of English folk in India, and who trust them far more than they trust their own countrymen. But when every allowance has been made for the existence of these groups of opinion, the broad fact still remains that among Indians who are sufficiently educated to have any 'opinions' of their own at all, the overwhelming majority are to-day irreconcilably hostile to Britain. . . . That is the challenge which educated India to-day is presenting to Britain, and it will need a wisdom beyond the ordinary to meet it effectively and constructively. . . .

A Challenge to the Indian Church "It can hardly be doubted that from the material standpoint the future of the Indian Church is likely to be one of hardship and difficulty. In the past the help of the British missionary to the Indian Christian has been very real. In cases of oppression and injustice, the latter has known that the missionary often 'had the ear' of British Government officials, and could see that his point of view at least received some attention. But British Government officials are becoming rarer every year, and their place is being taken by Hindu or Moslem officers whose instinctive sympathies are bound to be against, rather than in favour of, the Christian community—a community which they regard as having renounced its national heritage in order to curry favour with the British. At every point the scales, which in the past have often been inclined in favour of the Indian Christian, will be tipped the other way in future. We may deplore this; but no power on earth can

EVANGELICAL CHRISTENDOM

now prevent it, whether the British Government policy of 'progressive self-government for India,' or the left-wing programme of 'red revolution' prevail. In either case, the Indian Christian's lot is likely to be a hard one in the future.

"The future is likely to see a sharp purge within the Church in India. Those who are merely 'born Christians' will in many cases drift away and lapse back to Hinduism or Islam, as they find that the profession of Christianity brings few material advantages and many drawbacks; so that those who remain will be men and women of genuine convictions. Again, the men who offer for the Christian Ministry will not be amiable youths who hope to find there a fairly soft job and a position of respectability; but only those who really feel a 'call' and are prepared to suffer for it.

Hope and Anxiety

"All this is likely to mean a heavy loss for the Church, in numbers and social prestige. But it is the kind of process which in other cases—Russia, Germany, China—has led a Church to 'find its soul,' and renew its spiritual power. There is plenty of fine spiritual material in the Indian Church—men and women whose Christian experience is deep and true, whose vision is wide, and whose mental grasp is clear. But all too often they find themselves 'smothered' under a weight of conventional Christianity, distraught by the factions and quarrels that rend the Indian Church on every side. These include not only denominational rivalries, which are bad enough, for the refusal of some Churches (notably our own) to share with other Christians in the Lord's Supper is a great stumbling-block to would-be disciples. But even worse than all this is the endless flood of 'Christian' litigation between fellow believers, and the incredible ferocity with which personal and party quarrels are carried on within so many 'Christian' congregations. Till these things are purged out by adversity there can be no real advance for the Church in India. That is why some, who frankly anticipate persecution and hardship for the Indian Church in the days ahead, view this prospect with hope, as well as with anxiety. For it may well prove true in India, as in other lands, that 'the blood of the martyrs is the seed of the Church.'"

Paganism in the New Hebrides

The *Outlook*, published by the Presbyterian Church of New Zealand, reports a most distressing reversion to paganism on the island of Tanna, in the New Hebrides, associated with the magnificent missionary enterprise of Dr. John G. Paton. The movement centres round a certain John Frum, whose very existence seems doubtful; indeed, he is said to have lived before Noah, and also to

have visited the Government Agent recently, to have punched his nose, and to have driven away in a golden car! Vast numbers of the faithful have been drawn away by this superstition, which is accompanied by the revival of revolting pagan practices and by anti-white propaganda; and the Government is as anxious about the movement as is the Church.

A missionary accounts for it in part by unemployment, in part by war rumours. He feels that Government and Church should co-operate in the provision of true education and the increase of knowledge; that Christian substitutes must be provided for the old pagan dances and other tribal customs; and that a serious effort must be made to build up trade and foster primary industry on the islands, the shipment of copra ("which is absolute rubbish") being at present almost the only occupation of the natives, and reduced in war time to vanishing point.

The Bible Society's Popular Report

Under the title of "The Gate of Life" (price 6d., post free Popular Report 6d.) the British and Foreign Bible Society has just issued its annual "Popular Report." It is prepared as usual by Rev. John A. Patten, the Society's Literary Superintendent, and we think Mr. Patten has excelled himself in the production of this Report. The Bible is a missionary Book, and we therefore draw attention to "The Gate of Life" under World Mission Notes.

In normal time the activities of the Society in five Continents were summarised and a comprehensive picture was presented. A review on these lines is scarcely possible to-day owing to war conditions and the widespread interruption of communications, but the Report emphasises throughout that the Society "regards to-day as an opportunity for advance, not the excuse for a pause."

Many will find thoughts to comfort and help them within the pages of this little book, which is richly illustrated from the wide field of literature. "Much of the Bible was written by men in desperate straits," concludes Mr. Patten, "and it is to men in desperate straits that it makes its strongest appeal. It is the book for every day, but supremely for the stormy day. In times of crisis men turn to it for comfort and guidance, and it never fails them. The bottom has dropped out of our civilization; the ancient landmarks have been removed; the whole world is engulfed in a stupendous struggle; and as for the future men's hearts fail them for fear. Where can we turn, where look for a way out of our present distresses? It is in these dark and perplexing times that the Bible comes to its own again, pointing to the Only One Who can lead humanity out of its confusion: 'I am the Way, the Truth and the Life.'"

The
World's Evangelical Alliance

19, Russell Square, London, W.C.1

1942

A NEW YEAR APPEAL

May we make earnest appeal to all readers to remember the importance of maintaining their Subscriptions and Donations to the Alliance, and as far as possible to endeavour to supplement them during 1942? The furtherance of Christian Fellowship and the cause of Evangelization at home and overseas is of supreme importance. The cause of Liberty of Conscience and Freedom of Worship is everywhere in danger. The World's Evangelical Alliance is called upon to develop its activities and use its energies everywhere. It is already planning to help the Continental Protestant Churches in the period of reconstruction after the War.

Owing to increasing responsibilities—at home and abroad—a large sum is necessary before March 31st.

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It also includes helpful work of Evangelisation; the maintenance of Religious Liberty, and Protestant witness; relief to persecuted Christians and Jews, in token of united Christian sympathy; and other vital interests of Protestant witness and work which, in some countries, affects the very continuance of the Protestant Churches.

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3. Bank Order for payment of Annual Subscription.
4. By becoming a local Hon. Secretary or Collector.
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EVANGELICAL CHRISTENDOM

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The World's Evangelical Alliance (British Organisation)

Founded in 1846. Reconstituted 1903

It aims to unite Christians of both British and Foreign Nations in action, in testimony, and in worship, to secure that living and united action which makes all believers in the fellowship of Christ. As a result of the work the Alliance is active in the promotion of Co-operation and Unity; the maintenance of Religious Liberty; the spread of Protestant Christianity; the improvement of Moral Purity; the maintenance of Evangelical Truth and Love; and various activities of Home and Foreign Evangelisation, &c., &c.

CONTENTS: THE RELIGIOUS OUTLOOK IN EUROPE

By the Bishop of Poitiers

THE SPIRITUAL CORE OF BRITAIN'S WAR AIMS

By Dr. J. H. Raddcliffe

PROTESTANT RELIGION IN POLAND THE NATION AND THE WAR

Reports of London Meetings for United Prayer

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Formerly Bishop of Nyassa

ASST. BISHOP OF ROCHESTER

Speakers:

Canon St. JOHN THORPE, M.A.

Vicar of Waltham

Rev. J. CHALMERS LYON

Rev. G. HADJANTONIOU

THE GENERAL SECRETARY

**who will present a résumé
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WED. JULY 1st, 1942

WED. AUG. 5th, 1942

WED. SEPT. 2nd, 1942

**COME YOURSELF AND MAKE
THE MEETINGS KNOWN TO
OTHERS**

**"It is only when the whole Empire
unites in Prayer as well as in work
that we can look forward with con-
fidence to a successful conclusion to
this tragic war, and to a just and
righteous Peace."**

The
World's Evangelical Alliance
(British Organisation)

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Publications***

1. **A Form of Humble Prayer to Almighty God at this time of War.**
For use in Churches, and united meetings for Prayer, etc.
One penny. 6s. 6d. per 100, post free.
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THE WORLD'S EVANGELICAL ALLIANCE
19, RUSSELL SQUARE, LONDON, W.C.1

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19, Russell Square, London, W.C.1

The central and world-wide Alliance of Evangelical Churches and Christians, the foundation object of which is the furtherance of Christian Unity and Co-operation on the Scriptural basis of Truth and Love.

On every hand new responsibilities face the Alliance. It has wisely and successfully promoted Religious Liberty. To-day it is a bulwark against both Roman and Anglo-Catholicism, and all influences which threaten Reformation principles. Its funds are freely used to support persecuted and tried Christians in all countries.

In the Mission Field, where the Evangelical Alliance has won many victories through its patient and wise efforts, its witness to Truth and Love makes Missionaries of all agencies, and its Universal Week of Prayer is a powerful factor in Missionary co-operation.

In Europe, Asia, and countries beyond, it supports its own agents, and is helping to maintain and rebuild Evangelical work. Throughout the civilized world, the Alliance represents important Evangelical interests. Appeals from Evangelicals in many countries are continuously before the Council, who make grants to approved appeals as funds allow.

Please make the witness and work of the Alliance a subject of Prayer. Subscriptions or Donations should be forwarded to the General Secretary, World's Evangelical Alliance, 19, Russell Square, W.C.1.

WORLD'S EVANGELICAL ALLIANCE

(British Organisation)

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CREATIVE CHRISTIAN UNITY

96th Annual Meeting Report

JULY-SEPT., 1942

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The World's Evangelical Alliance (British Organisation)

Founded in 1846. Reconstituted 1940

It aims to unite Christians of both British and Foreign Nations to unite in themselves, and to assist to obtain that living and essential union which unites all believers in the fellowship of Christ. As a result of this union the Alliance is active in the promotion of Christian Unity, the maintenance of Religious Liberty, the Relief of Persecuted Christians, the furtherance of united Prayer, the maintenance of Evangelical Truth and Love, and various extension of Home and Foreign Evangelisation, &c., &c.

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RELIGION IN FASCIST ITALY

By Rev. Alexander McLeish

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By Dr. William Paton

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for immediate gifts in aid of the work
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3. Bank Order for payment of Annual Subscriptions.
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5. By a bequest to the Alliance. Will you remember the World's Evangelical Alliance in your Will?

WILL YOU HELP BY PERSONAL SERVICE

IN ONE OR MORE OF THESE WAYS
OR IN ANY OTHER WAY?

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(British Organization)

Founded in 1846.

Reorganized 1919

It aims to unite Christians of both British and Foreign Nations in working, in common, for the evangelization of the world. It is a body of laymen and ministers of the Gospel, who are united in the common purpose of evangelizing the world. It is a body of laymen and ministers of the Gospel, who are united in the common purpose of evangelizing the world. It is a body of laymen and ministers of the Gospel, who are united in the common purpose of evangelizing the world.

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Need of a National Change of Heart

By Lieut.-Gen. Sir Wm. Dalziel, G.C.M.G.

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A PERSONAL APPEAL

Earnest appeal is made to all readers of "Evangelical Christendom" to remember the importance of maintaining Subscriptions and Donations to the Alliance and as far as possible to endeavour to supplement them during this anxious time of war.

Help to Evangelical and Protestant Christians, refugees from occupied countries, others under persecution, in want and unable to help themselves; also the furthering of Evangelization at home and in foreign countries are matters of immediate and urgent importance. The cause of liberty of conscience and freedom of worship is generally in danger from "Catholic Action" and intolerance. The World's Evangelical Alliance is called to maintain and extend its activities at a time when the prayers and gifts of sympathisers everywhere are earnestly sought.

All communications should be addressed to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1. Cheques, Postal Orders, etc., payable to the "World's Evangelical Alliance" and crossed "Barclays Bank, Bloomsbury."

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